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*Theodore Roosevelt*



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THE UNIT BOOKS

No. 12

ADDRESSES AND PAPERS  
OF  
THEODORE ROOSEVELT

### PUBLISHER'S NOTE

*This volume differs slightly in title and the nature of its substance from the other collections of the writings of American statesmen in the UNIT series. At MR. ROOSEVELT'S request we publish only those of his letters which are deemed to be of particular interest at the present time.*

# ADDRESSES AND PAPERS OF THEODORE ROOSEVELT

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NEW YORK  
THE UNIT BOOK PUBLISHING CO.  
1909

THE LIFE OF ROOSEVELT, THE STORY OF THE BOOK AND THE NOTES ON  
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THE TROW PRESS, NEW YORK

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# ADDRESSES AND PAPERS OF THEODORE ROOSEVELT

*[From his first annual message to Congress,  
December 3, 1901.]*

The Congress assembles this year under the shadow of a great calamity. On the sixth of September, President McKinley was shot by an anarchist while attending the Pan-American Exposition at Buffalo, and died in that city on the fourteenth of that month.

Of the last seven elected Presidents, he is the third who has been murdered, and the bare recital of this fact is sufficient to justify grave alarm among all loyal American citizens. Moreover, the circumstances of this, the third assassination of an American President, have a peculiarly sinister significance. Both President Lincoln and President Garfield were killed by assassins of types unfortunately not uncommon in history; President Lincoln falling a victim to the terrible passions aroused by four years of civil war, and President Garfield to the revengeful vanity of a disappointed office-seeker. President McKinley was killed by an utterly depraved criminal belonging to that body of criminals who object to all governments, 'good and bad alike, who are against any form of popular liberty if it is guaranteed by even the most just and liberal laws, and who are as hostile to the upright exponent of a free people's sober will as to the tyrannical and irresponsible despot.

It is not too much to say that at the time of President McKinley's death he was the most widely loved man in all

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the United States; while we have never had any public man of his position who has been so wholly free from the bitter animosities incident to public life. His political opponents were the first to bear the heartiest and most generous tribute to the broad kindliness of nature, the sweetness and gentleness of character which so endeared him to his close associates. To a standard of lofty integrity in public life he united the tender affections and home virtues which are all-important in the make-up of national character. A gallant soldier in the great war for the Union, he also shone as an example to all our people because of his conduct in the most sacred and intimate of home relations. There could be no personal hatred of him, for he never acted with aught but consideration for the welfare of others. No one could fail to respect him who knew him in public or private life. The defenders of those murderous criminals who seek to excuse their criminality by asserting that it is exercised for political ends, inveigh against wealth and irresponsible power. But for this assassination even this base apology can not be urged.

President McKinley was a man of moderate means, a man whose stock sprang from the sturdy tillers of the soil, who had himself belonged among the wage-workers, who had entered the Army as a private soldier. Wealth was not struck at when the President was assassinated, but the honest toil which is content with moderate gains after a lifetime of unremitting labor, largely in the service of the public. Still less was power struck at in the sense that power is irresponsible or centred in the hands of any one individual. The blow was not aimed at tyranny or wealth. It was aimed at one of the strongest champions the wage-worker has ever had; at one of the most faithful representatives of the system of public rights and representative government who has ever risen to public office. President McKinley filled that political office for which the entire



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people vote, and no President—not even Lincoln himself—was ever more earnestly anxious to represent the well thought out wishes of the people; his one anxiety in every crisis was to keep in closest touch with the people—to find out what they thought and to endeavor to give expression to their thought, after having endeavored to guide that thought aright. He had just been re-elected to the Presidency because the majority of our citizens, the majority of our farmers and wage-workers, believed that he had faithfully upheld their interests for four years. They felt themselves in close and intimate touch with him. They felt that he represented so well and so honorably all their ideals and aspirations that they wished him to continue for another four years to represent them.

And this was the man at whom the assassin struck! That there might be nothing lacking to complete the Judas-like infamy of his act, he took advantage of an occasion when the President was meeting the people generally; and advancing as if to take the hand outstretched to him in kindly and brotherly fellowship, he turned the noble and generous confidence of the victim into an opportunity to strike the fatal blow. There is no baser deed in all the annals of crime.

The shock, the grief of the country, are bitter in the minds of all who saw the dark days while the President yet hovered between life and death. At last the light was stilled in the kindly eyes and the breath went from the lips that even in mortal agony uttered no words save of forgiveness to his murderer, of love for his friends, and of unfaltering trust in the will of the Most High. Such a death, crowning the glory of such a life, leaves us with infinite sorrow, but with such pride in what he had accomplished and in his own personal character, that we feel the blow not as struck at him, but as struck at the nation. We mourn a good and great President who is dead; but while

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we mourn we are lifted up by the splendid achievements of his life and the grand heroism with which he met his death.

When we turn from the man to the nation, the harm done is so great as to excite our gravest apprehensions and to demand our wisest and most absolute action. This criminal was a professed anarchist, inflamed by the teachings of professed anarchists, and probably also by the reckless utterances of those who, on the stump and in the public press, appeal to the dark and evil spirits of malice and greed, envy and sullen hatred. The wind is sowed by the men who preach such doctrines, and they can not escape their share of responsibility for the whirlwind that is reaped. This applies alike to the deliberate demagogue, to the exploiter of sensationalism, and to the crude and foolish visionary who, for whatever reason, apologizes for crime or excites aimless discontent.

The blow was aimed not at this President, but at all Presidents; at every symbol of government. President McKinley was as emphatically the embodiment of the popular will of the nation expressed through the forms of law as a New England town meeting is in similar fashion the embodiment of the law-abiding purpose and practice of the people of the town. On no conceivable theory could the murder of the President be accepted as due to protest against "inequalities in the social order," save as the murder of all the freemen engaged in a town meeting could be accepted as a protest against that social inequality which puts a malefactor in jail. Anarchy is no more an expression of "social discontent" than picking pockets or wife-beating.

The anarchist, and especially the anarchist in the United States, is merely one type of criminal, more dangerous than any other because he represents the same depravity in a greater degree. The man who advocates anarchy directly

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or indirectly, in any shape or fashion, or the man who apologizes for anachists and their deeds, makes himself morally accessory to murder before the fact. The anarchist is a criminal whose perverted instincts lead him to prefer confusion and chaos to the most beneficent form of social order. His protest of concern for workingmen is outrageous in its impudent falsity; for if the political institutions of this country do not afford opportunity to every honest and intelligent son of toil, then the door of hope is forever closed against him. The anarchist is everywhere not merely the enemy of system and of progress, but the deadly foe of liberty. If ever anarchy is triumphant, its triumph will last for but one red moment, to be succeeded for ages by the gloomy night of despotism.

For the anarchist himself, whether he preaches or practices his doctrines, we need not have one particle more concern than for any ordinary murderer. He is not the victim of social or political injustice. There are no wrongs to remedy in his case. The cause of his criminality is to be found in his own evil passions and in the evil conduct of those who urge him on, not in any failure by others or by the State to do justice to him or his. He is a malefactor and nothing else. He is in no sense, in no shape or way, a "product of social conditions," save as a highwayman is "produced" by the fact that an unarmed man happens to have a purse. It is a travesty upon the great and holy names of liberty and freedom to permit them to be invoked in such a cause. No man or body of men preaching anarchistic doctrines should be allowed at large any more than if preaching the murder of some specified private individual. Anarchistic speeches, writings, and meetings are essentially seditious and treasonable.

I earnestly recommend to the Congress that in the exercise of its wise discretion it should take into consideration the coming to this country of anarchists or persons pro-

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fessing principles hostile to all government and justifying the murder of those placed in authority. Such individuals as those who not long ago gathered in open meeting to glorify the murder of King Humbert of Italy perpetrate a crime, and the law should ensure their rigorous punishment. They and those like them should be kept out of this country; and if found here they should be promptly deported to the country whence they came; and far-reaching provisions should be made for the punishment of those who stay. No matter calls more urgently for the wisest thought of the Congress.

The Federal courts should be given jurisdiction over any man who kills or attempts to kill the President or any man who by the Constitution or by law is in line of succession for the Presidency, while the punishment for an unsuccessful attempt should be proportioned to the enormity of the offence against our institutions.

Anarchy is a crime against the whole human race; and all mankind should band against the anarchist. His crime should be made an offence against the law of nations, like piracy and that form of man-stealing known as the slave trade; for it is of far blacker infamy than either. It should be so declared by treaties among all civilized powers. Such treaties would give to the Federal Government the power of dealing with the crime.

A grim commentary upon the folly of the anarchist position was afforded by the attitude of the law toward this very criminal who had just taken the life of the President. The people would have torn him limb from limb if it had not been that the law he defied was at once invoked in his behalf. So far from his deed being committed on behalf of the people against the government, the government was obliged at once to exert its full police power to save him from instant death at the hands of the people. Moreover, his deed worked not the slightest dislocation in our gov-



ernmental system, and the danger of a recurrence of such deeds, no matter how great it might grow, would work only in the direction of strengthening and giving harshness to the forces of order. No man will ever be restrained from becoming President by any fear as to his personal safety. If the risk to the President's life became great, it would mean that the office would more and more come to be filled by men of a spirit which would make them resolute and merciless in dealing with every friend of disorder. This great country will not fall into anarchy, and if anarchists should ever become a serious menace to its institutions, they would not merely be stamped out, but would involve in their own ruin every active or passive sympathizer with their doctrines. The American people are slow to wrath, but when their wrath is once kindled it burns like a consuming flame.

The tremendous and highly complex industrial development which went on with ever accelerated rapidity during the latter half of the nineteenth century brings us face to face, at the beginning of the twentieth, with very serious social problems. The old laws, and the old customs which had almost the binding force of law, were once quite sufficient to regulate the accumulation and distribution of wealth. Since the industrial changes which have so enormously increased the productive power of mankind, they are no longer sufficient.

The growth of cities has gone on beyond comparison faster than the growth of the country, and the upbuilding of the great industrial centres has meant a startling increase not merely in the aggregate of wealth, but in the number of very large individual, and especially of very large corporate, fortunes. The creation of these great corporate fortunes has not been due to the tariff nor to

any other governmental action, but to natural causes in the business world, operating in other countries as they operate in our own.

The process has aroused much antagonism, a great part of which is wholly without warrant. It is not true that as the rich have grown richer the poor have grown poorer. On the contrary, never before has the average man, the wage-worker, the farmer, the small trader, been so well off as in this country and at the present time. There have been abuses connected with the accumulation of wealth; yet it remains true that a fortune accumulated in legitimate business can be accumulated by the person specially benefited only on condition of conferring immense incidental benefits upon others. Successful enterprise, of the type which benefits all mankind, can only exist if the conditions are such as to offer great prizes as the rewards of success.

The captains of industry who have driven the railway systems across this continent, who have built up our commerce, who have developed our manufactures, have on the whole done great good to our people. Without them the material development of which we are so justly proud could never have taken place. Moreover, we should recognize the immense importance to this material development of leaving as unhampered as is compatible with the public good the strong and forceful men upon whom the success of business operations inevitably rests. The slightest study of business conditions will satisfy any one capable of forming a judgment that the personal equation is the most important factor in a business operation; that the business ability of the man at the head of any business concern, big or little, is usually the factor which fixes the gulf between striking success and hopeless failure.

An additional reason for caution in dealing with corporations is to be found in the international commercial conditions of to-day. The same business conditions which have

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produced the great aggregations of corporate and individual wealth have made them very potent factors in international commercial competition. Business concerns which have the largest means at their disposal and are managed by the ablest men are naturally those which take the lead in the strife for commercial supremacy among the nations of the world. America has only just begun to assume that commanding position in the international business world which we believe will more and more be hers. It is of the utmost importance that this position be not jeopardized, especially at a time when the overflowing abundance of our own natural resources and the skill, business energy, and mechanical aptitude of our people make foreign markets essential. Under such conditions it would be most unwise to cramp or to fetter the youthful strength of our nation.

Moreover, it can not too often be pointed out that to strike with ignorant violence at the interests of one set of men almost inevitably endangers the interests of all. The fundamental rule in our national life—the rule which underlies all others—is that, on the whole, and in the long run, we shall go up or down together. There are exceptions; and in times of prosperity some will prosper far more, and in times of adversity some will suffer far more, than others; but speaking generally, a period of good times means that all share more or less in them, and in a period of hard times all feel the stress to a greater or less degree. It surely ought not to be necessary to enter into any proof of this statement; the memory of the lean years which began in 1893 is still vivid, and we can contrast them with the conditions in this very year which is now closing. Disaster to great business enterprises can never have its effects limited to the men at the top. It spreads throughout, and while it is bad for everybody, it is worst for those furthest down. The capitalist may be shorn of his lux-

uries; but the wage-worker may be deprived of even bare necessities.

The mechanism of modern business is so delicate that extreme care must be taken not to interfere with it in a spirit of rashness or ignorance. Many of those who have made it their vocation to denounce the great industrial combinations which are popularly, although with technical inaccuracy, known as "trusts," appeal especially to hatred and fear. These are precisely the two emotions, particularly when combined with ignorance, which unfit men for the exercise of cool and steady judgment. In facing new industrial conditions, the whole history of the world shows that legislation will generally be both unwise and ineffective unless undertaken after calm inquiry and with sober self-restraint. Much of the legislation directed at the trusts would have been exceedingly mischievous had it not also been entirely ineffective. In accordance with a well-known sociological law, the ignorant or reckless agitator has been the really effective friend of the evils which he has been nominally opposing. In dealing with business interests, for the government to undertake by crude and ill-considered legislation to do what may turn out to be bad, would be to incur the risk of such far-reaching national disaster that it would be preferable to undertake nothing at all. The men who demand the impossible or the undesirable serve as the allies of the forces with which they are nominally at war, for they hamper those who would endeavor to find out in rational fashion what the wrongs really are and to what extent and in what manner it is practicable to apply remedies.

All this is true; and yet it is also true that there are real and grave evils, one of the chief being over-capitalization because of its many baleful consequences; and a resolute and practical effort must be made to correct these evils.



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There is widespread conviction in the minds of the American people that the great corporations known as trusts are in certain of their features and tendencies hurtful to the general welfare. This springs from no spirit of envy or uncharitableness, nor lack of pride in the great industrial achievements that have placed this country at the head of the nations struggling for commercial supremacy. It does not rest upon a lack of intelligent appreciation of the necessity of meeting changing and changed conditions of trade with new methods, nor upon ignorance of the fact that combination of capital in the effort to accomplish great things is necessary when the world's progress demands that great things be done. It is based upon sincere conviction that combination and concentration should be, not prohibited, but supervised and within reasonable limits controlled; and in my judgment this conviction is right.

It is no limitation upon property rights or freedom of contract to require that when men receive from government the privilege of doing business under corporate form, which frees them from individual responsibility, and enables them to call into their enterprises the capital of the public, they shall do so upon absolutely truthful representations as to the value of the property in which the capital is to be invested. Corporations engaged in interstate commerce should be regulated if they are found to exercise a license working to the public injury. It should be as much the aim of those who seek for social betterment to rid the business world of crimes of cunning as to rid the entire body politic of crimes of violence. Great corporations exist only because they are created and safeguarded by our institutions; and it is therefore our right and our duty to see that they work in harmony with these institutions.

The first essential in determining how to deal with the

great industrial combinations is knowledge of the facts—publicity. In the interest of the public, the government should have the right to inspect and examine the workings of the great corporations engaged in interstate business. Publicity is the only sure remedy which we can now invoke. What further remedies are needed in the way of governmental regulation, or taxation, can only be determined after publicity has been obtained, by process of law, and in the course of administration. The first requisite is knowledge, full and complete—knowledge which may be made public to the world.

Artificial bodies, such as corporations and joint stock or other associations, depending upon any statutory law for their existence or privileges, should be subject to proper governmental supervision, and full and accurate information as to their operations should be made public regularly at reasonable intervals.

The large corporations, commonly called trusts, though organized in one State, always do business in many States, often doing very little business in the State where they are incorporated. There is utter lack of uniformity in the State laws about them; and as no State has any exclusive interest in or power over their acts, it has in practice proved impossible to get adequate regulation through State action. Therefore, in the interest of the whole people, the Nation should, without interfering with the power of the States in the matter itself, also assume power of supervision and regulation over all corporations doing an interstate business. This is especially true where the corporation derives a portion of its wealth from the existence of some monopolistic element or tendency in its business. There would be no hardship in such supervision; banks are subject to it, and in their case it is now accepted as a simple matter of course. Indeed, it is probable that supervision of corporations by the National Government

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need not go so far as is now the case with the supervision exercised over them by so conservative a State as Massachusetts, in order to produce excellent results.

When the Constitution was adopted, at the end of the eighteenth century, no human wisdom could foretell the sweeping changes, alike in industrial and political conditions, which were to take place by the beginning of the twentieth century. At that time it was accepted as a matter of course that the several States were the proper authorities to regulate, so far as was then necessary, the comparatively insignificant and strictly localized corporate bodies of the day. The conditions are now wholly different and wholly different action is called for. I believe that a law can be framed which will enable the National Government to exercise control along the lines above indicated, profiting by the experience gained through the passage and administration of the Interstate Commerce Act. If, however, the judgment of the Congress is that it lacks the constitutional power to pass such an act, then a constitutional amendment should be submitted to confer the power.

There should be created a Cabinet officer, to be known as Secretary of Commerce and Industries, as provided in the bill introduced at the last session of the Congress. It should be his province to deal with commerce in its broadest sense; including among many other things whatever concerns labor and all matters affecting the great business corporations and our merchant marine.

The course proposed is one phase of what should be a comprehensive and far-reaching scheme of constructive statesmanship for the purpose of broadening our markets, securing our business interests on a safe basis, and making firm our new position in the international industrial world, while scrupulously safeguarding the rights of wage-worker and capitalist, of investor and private citizen, so

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as to secure equity as between man and man in this Republic.

With the sole exception of the farming interest, no one matter is of such vital moment to our whole people as the welfare of the wage-workers. If the farmer and the wage-worker are well off, it is absolutely certain that all others will be well off too. It is therefore a matter for hearty congratulation that on the whole wages are higher to-day in the United States than ever before in our history, and far higher than in any other country. The standard of living is also higher than ever before. Every effort of legislator and administrator should be bent to secure the permanency of this condition of things and its improvement wherever possible. Not only must our labor be protected by the tariff, but it should also be protected so far as is possible from the presence in this country of any laborers brought over by contract, or of those who, coming freely, yet represent a standard of living so depressed that they can undersell our men in the labor market and drag them to a lower level. I regard it as necessary, with this end in view, to re-enact immediately the law excluding Chinese laborers and to strengthen it wherever necessary in order to make its enforcement entirely effective.

The National Government should demand the highest quality of service from its employees; and in return it should be a good employer. If possible legislation should be passed, in connection with the Interstate Commerce Law, which will render effective the efforts of different States to do away with the competition of convict contract labor in the open labor market. So far as practicable under the conditions of government work, provision should be made to render the enforcement of the eight-hour law easy and certain. In all industries carried on directly or indirectly for the United States Government women and children should be protected from excessive hours of labor,



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from night work, and from work under unsanitary conditions. The government should provide in its contracts that all work should be done under "fair" conditions, and in addition to setting a high standard should uphold it by proper inspection, extending if necessary to the sub-contractors. The government should forbid all night work for women and children, as well as excessive overtime. For the District of Columbia a good factory law should be passed; and, as a powerful indirect aid to such laws, provision should be made to turn the inhabited alleys, the existence of which is a reproach to our Capital City, into minor streets, where the inhabitants can live under conditions favorable to health and morals.

American wage-workers work with their heads as well as their hands. Moreover, they take a keen pride in what they are doing; so that, independent of the reward, they wish to turn out a perfect job. This is the great secret of our success in competition with the labor of foreign countries.

The most vital problem with which this country, and for that matter the whole civilized world, has to deal, is the problem which has for one side the betterment of social conditions, moral and physical, in large cities, and for another side the effort to deal with that tangle of far-reaching questions which we group together when we speak of "labor." The chief factor in the success of each man—wage-worker, farmer, and capitalist alike—must ever be the sum total of his own individual qualities and abilities. Second only to this comes the power of acting in combination or association with others. Very great good has been and will be accomplished by associations or unions of wage-workers, when managed with forethought, and when they combine insistence upon their own rights with law-abiding respect for the rights of others. The display of these qualities in such bodies is a duty to the nation

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no less than to the associations themselves. Finally, there must also in many cases be action by the government in order to safeguard the rights and interests of all. Under our Constitution there is much more scope for such action by the State and the municipality than by the nation. But on points such as those touched on above the National Government can act.

When all is said and done, the rule of brotherhood remains as the indispensable prerequisite to success in the kind of national life for which we strive. Each man must work for himself, and unless he so works no outside help can avail him; but each man must remember also that he is indeed his brother's keeper, and that while no man who refuses to walk can be carried with advantage to himself or any one else, yet that each at times stumbles or halts, that each at times needs to have the helping hand outstretched to him. To be permanently effective, aid must always take the form of helping a man to help himself; and we can all best help ourselves by joining together in the work that is of common interest to all.

Our present immigration laws are unsatisfactory. We need every honest and efficient immigrant fitted to become an American citizen, every immigrant who comes here to stay, who brings here a strong body, a stout heart, a good head, and a resolute purpose to do his duty well in every way and to bring up his children as law-abiding and God-fearing members of the community. But there should be a comprehensive law enacted with the object of working a threefold improvement over our present system. First, we should aim to exclude absolutely not only all persons who are known to be believers in anarchistic principles or members of anarchistic societies, but also all persons who are of a low moral tendency or of unsavory reputation. This means that we should require a more thorough system of inspection abroad and a more rigid system of examina-

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tion at our immigration ports, the former being especially necessary.

The second object of a proper immigration law ought to be to secure by a careful and not merely perfunctory educational test some intelligent capacity to appreciate American institutions and act sanely as American citizens. This would not keep out all anarchists, for many of them belong to the intelligent criminal class. But it would do what is also in point, that is, tend to decrease the sum of ignorance, so potent in producing the envy, suspicion, malignant passion, and hatred of order, out of which anarchistic sentiment inevitably springs. Finally, all persons should be excluded who are below a certain standard of economic fitness to enter our industrial field as competitors with American labor. There should be proper proof of personal capacity to earn an American living and enough money to ensure a decent start under American conditions. This would stop the influx of cheap labor, and the resulting competition which gives rise to so much of bitterness in American industrial life; and it would dry up the springs of the pestilential social conditions in our great cities, where anarchistic organizations have their greatest possibility of growth.

Both the educational and economic tests in a wise immigration law should be designed to protect and elevate the general body politic and social. A very close supervision should be exercised over the steamship companies which mainly bring over the immigrants, and they should be held to a strict accountability for any infraction of the law. . . .

Public opinion throughout the United States has moved steadily toward a just appreciation of the value of forests, whether planted or of natural growth. The great part played by them in the creation and maintenance of the national wealth is now more fully realized than ever before.

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Wise forest protection does not mean the withdrawal of forest resources, whether of wood, water, or grass, from contributing their full share to the welfare of the people, but, on the contrary, gives the assurance of larger and more certain supplies. The fundamental idea of forestry is the perpetuation of forests by use. Forest protection is not an end of itself; it is a means to increase and sustain the resources of our country and the industries which depend upon them. The preservation of our forests is an imperative business necessity. We have come to see clearly that whatever destroys the forest, except to make way for agriculture, threatens our well-being.

The practical usefulness of the national forest reserves to the mining, grazing, irrigation, and other interests of the regions in which the reserves lie has led to a widespread demand by the people of the West for their protection and extension. The forest reserves will inevitably be of still greater use in the future than in the past. Additions should be made to them whenever practicable, and their usefulness should be increased by a thoroughly businesslike management.

At present the protection of the forest reserves rests with the General Land Office, the mapping and description of their timber with the United States Geological Survey, and the preparation of plans for their conservative use with the Bureau of Forestry, which is also charged with the general advancement of practical forestry in the United States. These various functions should be united in the Bureau of Forestry, to which they properly belong. The present diffusion of responsibility is bad from every standpoint. It prevents that effective co-operation between the government and the men who utilize the resources of the reserves, without which the interests of both must suffer. The scientific bureaus generally should be put under the Department of Agriculture. The President



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should have by law the power of transferring lands for use as forest reserves to the Department of Agriculture. He already has such power in the case of lands needed by the Departments of War and the Navy.

The wise administration of the forest reserves will be not less helpful to the interests which depend on water than to those which depend on wood and grass. The water supply itself depends upon the forest. In the arid region it is water, not land, which measures production. The western half of the United States would sustain a population greater than that of our whole country to-day if the waters that now run to waste were saved and used for irrigation. The forest and water problems are perhaps the most vital internal questions of the United States.

Certain of the forest reserves should also be made preserves for the wild forest creatures. All of the reserves should be better protected from fires. Many of them need special protection because of the great injury done by live stock, above all by sheep. The increase in deer, elk, and other animals in the Yellowstone Park shows what may be expected when other mountain forests are properly protected by law and properly guarded. Some of these areas have been so denuded of surface vegetation by overgrazing that the ground breeding birds, including grouse and quail, and many mammals, including deer, have been exterminated or driven away. At the same time the water-storing capacity of the surface has been decreased or destroyed, thus promoting floods in times of rain and diminishing the flow of streams between rains.

In cases where natural conditions have been restored for a few years, vegetation has again carpeted the ground, birds and deer are coming back, and hundreds of persons, especially from the immediate neighborhood, come each summer to enjoy the privilege of camping. Some at least of the forest reserves should afford perpetual protection

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to the native fauna and flora, safe havens of refuge to our rapidly diminishing wild animals of the larger kinds, and free camping grounds for the ever-increasing numbers of men and women who have learned to find rest, health, and recreation in the splendid forests and flower-clad meadows of our mountains. The forest reserves should be set apart forever for the use and benefit of our people as a whole and not sacrificed to the shortsighted greed of a few.

The forests are natural reservoirs. By restraining the streams in flood and replenishing them in drought they make possible the use of waters otherwise wasted. They prevent the soil from washing, and so protect the storage reservoirs from filling up with silt. Forest conservation is therefore an essential condition of water conservation.

The forests alone can not, however, fully regulate and conserve the waters of the arid region. Great storage works are necessary to equalize the flow of streams and to save the flood waters. Their construction has been conclusively shown to be an undertaking too vast for private effort. Nor can it be best accomplished by the individual States acting alone. Far-reaching interstate problems are involved; and the resources of single States would often be inadequate. It is properly a national function, at least in some of its features. It is as right for the National Government to make the streams and rivers of the arid region useful by engineering works for water storage as to make useful the rivers and harbors of the humid region by engineering works of another kind. The storing of the floods in reservoirs at the headwaters of our rivers is but an enlargement of our present policy of river control, under which levees are built on the lower reaches of the same streams.

The Government should construct and maintain these

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reservoirs as it does other public works. Where their purpose is to regulate the flow of streams, the water should be turned freely into the channels in the dry season to take the same course under the same laws as the natural flow.

The reclamation of the unsettled arid public lands presents a different problem. Here it is not enough to regulate the flow of streams. The object of the government is to dispose of the land to settlers who will build homes upon it. To accomplish this object water must be brought within their reach.

The pioneer settlers on the arid public domain chose their homes along streams from which they could themselves divert the water to reclaim their holdings. Such opportunities are practically gone. There remain, however, vast areas of public land which can be made available for homestead settlement, but only by reservoirs and main-line canals impracticable for private enterprise. These irrigation works should be built by the National Government. The lands reclaimed by them should be reserved by the Government for actual settlers, and the cost of construction should so far as possible be repaid by the land reclaimed. The distribution of the water, the division of the streams among irrigators, should be left to the settlers themselves in conformity with State laws and without interference with those laws or with vested rights. The policy of the National Government should be to aid irrigation in the several States and Territories in such manner as will enable the people in the local communities to help themselves, and as will stimulate needed reforms in the State laws and regulations governing irrigation.

The reclamation and settlement of the arid lands will enrich every portion of our country, just as the settlement of the Ohio and Mississippi Valleys brought prosperity to the Atlantic States. The increased demand for manu-

factured articles will stimulate industrial production, while wider home markets and the trade of Asia will consume the larger food supplies and effectually prevent Western competition with Eastern agriculture. Indeed, the products of irrigation will be consumed chiefly in upbuilding local centres of mining and other industries, which would otherwise not come into existence at all. Our people as a whole will profit, for successful home-making is but another name for the upbuilding of the Nation.

The necessary foundation has already been laid for the inauguration of the policy just described. It would be unwise to begin by doing too much, for a great deal will doubtless be learned, both as to what can and what can not be safely attempted, by the early efforts, which must of necessity be partly experimental in character. At the very beginning the Government should make clear, beyond shadow of doubt, its intention to pursue this policy on lines of the broadest public interest. No reservoir or canal should ever be built to satisfy selfish personal or local interests; but only in accordance with the advice of trained experts, after long investigation has shown the locality where all the conditions combine to make the work most needed and fraught with the greatest usefulness to the community as a whole. There should be no extravagance, and the believers in the need of irrigation will most benefit their cause by seeing to it that it is free from the least taint of excessive or reckless expenditure of the public moneys.

Whatever the Nation does for the extension of irrigation should harmonize with, and tend to improve, the condition of those now living on irrigated land. We are not at the starting point of this development. Over two hundred millions of private capital has already been expended in the construction of irrigation works, and many million acres of arid land reclaimed. A high degree of enterprise



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and ability has been shown in the work itself; but as much can not be said in reference to the laws relating thereto. The security and value of the homes created depend largely on the stability of titles to water; but the majority of these rest on the uncertain foundation of court decisions rendered in ordinary suits at law. With a few creditable exceptions, the arid States have failed to provide for the certain and just division of streams in times of scarcity. Lax and uncertain laws have made it possible to establish rights to water in excess of actual uses or necessities, and many streams have already passed into private ownership, or a control equivalent to ownership.

Whoever controls a stream practically controls the land it renders productive, and the doctrine of private ownership of water apart from land can not prevail without causing enduring wrong. The recognition of such ownership, which has been permitted to grow up in the arid regions, should give way to a more enlightened and larger recognition of the rights of the public in the control and disposal of the public water supplies. Laws founded upon conditions obtaining in humid regions, where water is too abundant to justify hoarding it, have no proper application in a dry country.

In the arid States the only right to water which should be recognized is that of use. In irrigation this right should attach to the land reclaimed and be inseparable therefrom. Granting perpetual water rights to others than users, without compensation to the public, is open to all the objections which apply to giving away perpetual franchises to the public utilities of cities. A few of the Western States have already recognized this, and have incorporated in their constitutions the doctrine of perpetual State ownership of water.

The benefits which have followed the unaided development of the past justify the nation's aid and co-operation

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is the more difficult and important work yet to be accomplished. Laws so vitally affecting homes as those which control the water supply will only be effective when they have the sanction of the irrigators; reforms can only be final and satisfactory when they come through the enlightenment of the people most concerned. The larger development which national aid ensures should, however, awaken in every arid State the determination to make its irrigation system equal in justice and effectiveness that of any country in the civilized world. Nothing could be more unwise than for isolated communities to continue to learn everything experimentally, instead of profiting by what is already known elsewhere. We are dealing with a new and momentous question, in the pregnant years while institutions are forming, and what we do will affect not only the present but future generations.

Our aim should be not simply to reclaim the largest area of land and provide homes for the largest number of people, but to create for this new industry the best possible social and industrial conditions; and this requires that we not only understand the existing situation, but avail ourselves of the best experience of the time in the solution of its problems. A careful study should be made, both by the Nation and the States, of the irrigation laws and conditions here and abroad. Ultimately it will probably be necessary for the Nation to co-operate with the several arid States in proportion as these States by their legislation and administration show themselves fit to receive it.

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*[From an address at a reunion of the Department of the Potomac, G. A. R., Washington, D. C., February 19, 1902.]*

. . . I would be but a poor American if I did not appreciate to the full the debt under which America rests to you, not alone for the lesson in war that you have given, but for what that lesson teaches as to peace. I meet you here and I see the general and the man from the ranks honor one another by the highest title either knows—comrade. I see you applying the great lesson of brotherhood—the lesson that must be applied in civil life no less than in military life if we are to work out, as we shall work out, aright the problems that face the Republic. The war in which I was engaged was a small affair; but it gave us an understanding of what you had done and of what you had been through. I know pretty well what kind of memories you have. I know what you did, what you risked, what you sacrificed. I know what it meant to you, and I know why you did it. There are two or three lessons that you taught that I hope this country will not only never forget, but will never cease applying. In the first place the motive—the tissue of motives that spurred you on—the love for liberty, love for union, and the love for the stable and ordered freedom of a great people. You braved nights in the freezing mud of the trenches in winter, and the marches under scorching midsummer suns; fever cots, wounds, insufficient food, exhausting fatigue of a type that those that have not tried it can not even understand. You did it without one thought of the trivial monetary reward at the moment; you did it because your souls spurred you on. And that is the reason why to this day, when any man speaks to a body of veterans he speaks

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to a body of men who are instant to respond to any call for adherence to a lofty ideal. In other words, you practiced, and by practicing preached, in the strongest manner, the ideal of doing your duty, of doing duty when duty calls, without thought of what the reward might be. In the days when the sad, kindly, patient Lincoln—mighty Lincoln—stood in the White House like a high priest of the people, between the horns of the altar, and poured out the blood of the bravest and best, it was because only by that sacrifice could the flag that had been rent in sunder once again be made without a seam. You taught the ideal of duty—duty, a word that stands above glory, or any other word. Glory is a good word, too, but duty is a better one.

You taught, in addition to that, brotherhood. In the ranks, as you stood there shoulder to shoulder, little any one of you cared what the man next to you was as regarded wealth, trade, or education, if he was in very truth a man. And, friends, short would have been our shrift if in our army as a whole there had been any failure to exercise just that type of judgment—to exercise the judgment on the man as a man; short would have been our shrift if we had failed to do justice to the bricklayer on the one hand, or to the banker on the other; if we had shown either contempt of the one, or the no less mean emotion of envy for the other. If we are to go on, as we shall and must go on in our national career, we must apply in the civic life of our nation exactly the principles which obtained in the Grand Army of the Republic. There are plenty of foes to fight and we can not afford to have honest men betrayed into hostility toward one another; betrayed into acting toward one another in a way that will permanently deteriorate the standard of our national character. We can afford to disagree on questions of proper political difference. There are plenty such. But we can



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not afford, if we are to remain true to the ideals of the past, to differ about those ideals. We can not afford to do less than justice to any man. We can not afford to shrink from seeing that the right obtains; nor, on the other hand, to rebuke any effort to stir up those dark and evil forces which lurk in each man's breast, and which need to be kept down, not excited.

The Commander-in-Chief spoke of the great and good President—of President McKinley—who died for the people exactly as Abraham Lincoln died. You who wore the blue in the early sixties warred against that spirit of disunion which, if successful, would have meant widespread governmental anarchy throughout this land. You warred for orderly liberty. So now it behooves each of us so to conduct his civil life, so to do his duty as a citizen, that we shall in the most effective way war against the spirit of anarchy in all its forms. You did mighty deeds, and you leave us more than mighty deeds, for you leave us the memory of how you did them. You leave us not only the victory, but the spirit that lay behind it and shone through it. You leave us not only the triumph, but the memory of the patient resolution, of the suffering, of the dogged endurance and heroic daring through which that triumph came to pass. You in your youth and early manhood took up the greatest task which fell to the lot of any generation of our people to perform. You did it well. We have lesser tasks, and yet tasks of great and vital importance. Woe to us if we do not show ourselves worthy to be your successors, by doing our lesser tasks with the same firm determination for right that you displayed when you fought to a finish the great Civil War, when you upheld the arms of Abraham Lincoln, and followed to victory the flag of Ulysses S. Grant.

*[From an address at the Charleston, S. C., Exposition, April 9, 1902.]*

My mother's people were from Georgia; but before they came to Georgia, before the Revolution, in the days of Colonial rule, they dwelt for nearly a century in South Carolina; and therefore I can claim your State as mine by inheritance no less than by the stronger and nobler right which makes each foot of American soil in a sense the property of all Americans.

Charleston is not only a typical Southern city; it is also a city whose history teems with events which link themselves to American history as a whole. In the early Colonial days Charleston was the outpost of our people against the Spaniard in the South. In the days of the Revolution there occurred here some of the events which vitally affected the outcome of the struggle for Independence, and which impressed themselves most deeply upon the popular mind. It was here that the tremendous, terrible drama of the Civil War opened.

With delicate and thoughtful courtesy you originally asked me to come to this Exposition on the birthday of Abraham Lincoln. The invitation not only showed a fine generosity and manliness in you, my hosts, but it also emphasized as hardly anything else could have emphasized how completely we are now a united people. The wounds left by the great Civil War, incomparably the greatest war of modern times, have healed; and its memories are now priceless heritages of honor alike to the North and to the South. The devotion, the self-sacrifice, the steadfast resolution and lofty daring, the high devotion to the right as each man saw fit, whether Northerner or Southerner—all these qualities of the men and women of the early sixties

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now shine luminous and brilliant before our eyes, while the mists of anger and hatred that once dimmed them have passed away forever.

All of us, North and South, can glory alike in the valor of the men who wore the blue and of the men who wore the gray. Those were iron times, and only iron men could fight to its terrible finish the giant struggle between the hosts of Grant and Lee, the struggle that came to an end thirty-seven years ago this very day. To us of the present day, and to our children and children's children, the valiant deeds, the high endeavor, and abnegation of self shown in that struggle by those who took part therein will remain for evermore to mark the level to which we in our turn must rise whenever the hour of the Nation's need may come.

When four years ago this Nation was compelled to face a foreign foe, the completeness of the reunion became instantly and strikingly evident. The war was one which called for the exercise of not more than an insignificant fraction of our strength, and the strain put upon us was slight indeed compared with the results. But it was a satisfactory thing to see the way in which the sons of the soldier of the Union and the soldier of the Confederacy leaped eagerly forward, emulous to show in brotherly rivalry the qualities which had won renown for their fathers, the men of the great war. . . .

If ever the need comes in the future the past has made abundantly evident the fact that from this time on Northerner and Southerner will in war know only the generous desire to strive how each can do the more effective service for the flag of our common country. The same thing is true in the endless work of peace, the never-ending work of building and keeping the marvelous fabric of our industrial prosperity. The upbuilding of any part of our country is a benefit to the whole, and every such effort as

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this to stimulate the resources and industry of a particular section is entitled to the heartiest support from every quarter of the Union.

*[From an address at a dinner in honor of President Nicholas Murray Butler, of Columbia University, New York, April 19, 1902.]*

What I am going to say to-night will be based upon the altogether admirable address made this afternoon by my old and valued friend, the new president of your great university, in the course of which he spoke of what the university can contribute to the state as being scholarship and service. There are only a limited number of men of any university who can add to what has been so well called by Professor Münsterberg "productive scholarship." Of course each university should bend its energies toward developing the few men who are thus able to add to the sum of the nation's work in scholarly achievement. To those men the all-important doctrine to preach is that one piece of first-rate work is worth a thousand pieces of second-rate work; and that after a generation has passed each university will be remembered by what its sons have produced, not in the line of a mass of pretty good work, but in the way of the few masterpieces. I do not intend, however, to dwell upon this side of the university's work, the work of scholarship, the work of the intellect trained to its highest point of productiveness. I want to speak of the other side, the side that produces service to the public, service to the nation. Not one in a hundred of us is fit to be in the highest sense a productive scholar, but all of us are entirely fit to do decent service if we care to take the pains. If we think we can render it without



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taking the pains, if we think we can render it by feeling how nice it would be to render it—why, the value of that service will be but little. . . .

When it comes to rendering service, that which counts chiefly with a college graduate, as with any other American citizen, is not intellect as much as what stands above mere power of body, or mere power of mind, but must in a sense include them, and that is character. It is a good thing to have a sound body, and a better thing to have a sound mind; and better still to have that aggregate of virile and decent qualities which we group together under the name of character. I said both decent and virile qualities—it is not enough to have one or the other alone. If a man is strong in mind and body and misuses his strength then he becomes simply a foe to the body politic, to be hunted down by all decent men; and if, on the other hand, he has thoroughly decent impulses but lacks strength he is a nice man, but does not count. You can do but little with him.

In the unending strife for civic betterment, small is the use of these people who mean well, but who mean well feebly. The man who counts is the man who is decent and who makes himself felt as a force for decency, for cleanliness, for civic righteousness. He must have several qualities; first and foremost, of course, he must be honest, he must have the root of right thinking in him. That is not enough. In the next place he must have courage; the timid good man counts but little in the rough business of trying to do well the world's work. And finally, in addition to being honest and brave he must have common-sense. If he does not have it, no matter what other qualities he may have he will find himself at the mercy of those who, without possessing his desire to do right, know only too well how to make the wrong effective. . . .

Remember always that the man who does a thing so that



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it is worth doing is always a man who does his work for the work's sake. Somewhere in Ruskin there is a sentence to the effect that the man who does a piece of work for the fee, normally does it in a second-rate way, and that the only first-rate work is the work done by the man who does it for the sake of doing it well, who counts the deed as itself his reward. In no kind of work done for the public do you ever find the really best, except where you find the man who takes hold of it because he is irresistibly impelled to do it, because he wishes to do it for the sake of doing it well, not for the sake of any reward that comes afterward or in connection with it. Of course, gentlemen, that is true of almost every other walk of life, just exactly as true as it is in politics. A clergyman is not worth his salt if he finds himself bound to be a clergyman for the material reward of that profession. Every doctor who has ever succeeded has been a man incapable of thinking of his fee when he did a noteworthy surgical operation. A scientific man, a writer, a historian, an artist, can only be a good man of science, a first-class artist, a first-class writer, if he does his work for the sake of doing it well; and this is exactly as true in political life, exactly as true in every form of social effort, in every kind of work done for the public at large. The man who does work worth doing is the man who does it because he can not refrain from doing it, the man who feels it borne in on him to try that particular job and see if he can not do it well. And so it is with a general in the field. The man in the Civil War who thought of any material reward for what he did was not among the men whose names you read now on the honor roll of American history.

So the work that our colleges can do is to fit their graduates to do service—to fit the bulk of them, the men who can not go in for the highest type of scholarship, to do the ordinary citizen's service for the country; and they

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can fit them to do this service only by training them in character. To train them in character means to train them not only to possess, as they must possess the softer and gentler virtues, but also the virile powers of a race of vigorous men, the virtues of courage, of honesty—not merely the honesty that refrains from doing wrong, but the honesty that wars aggressively for the right—the virtues of courage, honesty, and, finally, hard common-sense.

### *[Address to the Graduating Class of the Naval Academy, Annapolis, Md., May 2, 1902.]*

In receiving these diplomas you become men who above almost any others of the entire Union are to carry henceforth ever-present with you the sense of responsibility which must come if you are worthy of wearing the uniform; which must come with the knowledge that on some tremendous day it may depend upon your courage, your preparedness, your skill in your profession, whether or not the nation is again to write her name on the world's roll of honor or is to know the black shame of defeat. We all of us earnestly hope that the occasion for war may not arise, but if it has to come then this nation must win; and as Dr. Winston has pointed out, in winning the prime factor must of necessity be the United States Navy. If the navy fails us then we are doomed to defeat. It should therefore be an object of prime importance for every patriotic American to see that the navy is built up; and that it is kept to the highest point of efficiency both in personnel and material. Above all, it can not be too often repeated to those representatives of the nation in whose hands the practical application of the principle lies, that in modern naval war the chief factor in achieving triumph

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is what has been done in the way of thorough preparation and training before the beginning of the war. It is what has been done before the outbreak of war that counts most. After the outbreak, all that can be done is to use to best advantage the great war engines, and the seamanship, marksmanship, and general practical efficiency which have already been provided by the forethought of the national legislature and by the administrative ability, through a course of years, of the Navy Department. A battleship can not be improvised. It takes years to build. And we must learn that it is exactly as true that the skill of the officers and men in handling a battleship aright can likewise never be improvised; that it must spring from use and actual sea service, and from the most careful, zealous, and systematic training. You to whom I am about to give these diplomas now join the ranks of the officers of the United States Navy. You enter a glorious service, proud of its memories of renown. You must keep ever in your minds the thought of the supreme hour which may come when what you do will forever add to or detract from that renown. Some of you will have to do your part in helping construct the ships and the guns which you use. You need to bend every energy toward making these ships and guns in all their details the most perfect of their kind throughout the world. The ship must be seaworthy, the armament fitted for best protection to the guns and men, the guns in all their mechanism fit to do the greatest possible execution in the shortest possible time. Every detail, whether of protection to the gun-crews, of rapidity and sureness in handling the ammunition and working the elevating and revolving gear, or of quickness and accuracy in sighting, must be thought out far in advance, and the thought carefully executed in the actual work. But after that has been done it remains true that the best ships and guns, the most costly mechanism, are utterly valueless if

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the men have not been trained to use them to the best possible advantage. From now on throughout your lives there can be no slackness in the performance of duty on your part. Much has been given you, and much will be expected from you. Your duty must be ever present with you, waking and sleeping. You must train yourselves, and you must train those under you, in the actual work of seamanship, in the actual work of gunnery. If the day for battle comes you will need all that you possess of boldness, skill, determination, ability to bear punishment, and instant readiness in an emergency. Without these qualities you can do nothing, yet even with them you can do but little if you have not had the forethought and set purpose to train yourselves and the enlisted men under you aright. Officers and men alike must have the sea habit; officers and men alike must realize that in battle the only shots that count are the shots that hit, and that normally the victory will lie with the side whose shots hit oftenest. Of course you must have the ability to stand up to the hammering; the courage, the daring, the resolution to endure; but I take it for granted you will have those qualities. It is less to be thought to your credit to have them than it would be eternally to your discredit to lack them. I take it for granted you will have the courage we have a right to expect to go with American seamanship; that you will have the daring and the resolution. And I ask that you make it from now on your object to see that if ever the day should arise, your courage, your readiness, your eager desire to win fresh renown for the flag be made good by the training you have given yourselves and those under you in the practical work of your profession in seamanship and gunnery.



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*[From an address at the centennial meeting of the Board of Home Missions of the Presbyterian Church, New York, May 20, 1902.]*

It is a pleasure on behalf of the people of the United States to greet you and bid you welcome on this hundredth anniversary of the beginning of organized home missionary work by the Presbyterian Church. In one sense of course all earnest and fervent church work is a part of home missionary work. Every earnest and zealous believer, every man or woman who is a doer of the word and not a hearer only, is a lifelong missionary in his or her field of labor—a missionary by precept, and, by what counts a thousandfold more than precept, by practice. Every such believer exerts influence on those within reach, somewhat by word and infinitely more through the ceaseless, well-nigh unfelt pressure—all the stronger where its exercise is unconscious—the pressure of example, broad charity, and neighborly kindness.

But to-night we celebrate one hundred years of missionary work done not incidentally, but with set purpose; a hundred years of effort to spread abroad the Gospel and lay the moral foundation upon which all true national greatness must rest. The century that has closed has seen the conquest of this continent by our people. To conquer a continent is rough work. All really great work is rough in the doing, though it seems smooth enough to those who look back upon it, or to the contemporaries who overlook it from afar. We need display but scant patience with those who, sitting at ease in their own homes, delight to exercise a querulous and censorious spirit of judgment upon their brethren who, whatever their shortcomings, are doing strong men's work as they bring the light of civili-



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zation into the world's dark places. The criticism of those who live softly, remote from the strife, is of little value; but it would be difficult to overestimate the value of the missionary work of those who go out to share the hardship, and, while sharing it, not to talk, but to wage war against the myriad forms of brutality. It is such missionary work that prevents the pioneers from sinking perilously near the level of the savage race against which they war. Without it the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and sombre faults would have remained unlit by the flame of pure and loving aspiration. Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it, because of the spirit that lay under those missionaries' work, deep beneath and through the national character runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend.

Honor, thrice honor to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded! They bore the burden and heat of the day, they toiled obscurely and died unknown, that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their works by the way in which we manfully carry toward completion the work they so well began.

Friends, I made up my mind coming up here that I would speak to you of something that has taken place to-day and of something else that has taken place within the last ten days. First of the action of this nation which has culminated on this Tuesday, the twentieth of May, nineteen hundred and two, in starting a free Republic on its course. That represented four years' work. There were blunders and shortcomings in the work, of course; and

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there were men of little faith who could only see the blunders and shortcomings. But it represents work triumphantly done. And I think that we as citizens of this Republic have a right to feel proud that we kept our pledge to the letter, and that we have established a new international precedent. I do not remember (and I have thought a good deal about it, ladies and gentlemen) another case in modern times where, as a result of such a war, the victorious nation has contented itself with setting a new nation free and fitting it as well as could be done to start well in the difficult path of self-government. Mere anarchy and ruin would have fallen upon the island if we had contented ourselves with simple victory in the war and then had turned the island loose to shift for itself. For over three years the harder work of peace has supplemented the hard work of war; for over three years our representatives in the island (representatives largely of the army, remember—I sometimes hear the army attacked; gentlemen, I have even heard missionaries attacked. But it is well for us that when there comes a great work in peace or in war we have the army as an instrument for it), our representatives in Cuba have steadily worked to build up a school system, to see to sanitation, to preserve order and secure the chance for the starting of industries; to do everything in our power so that the new government might begin with the chances in its favor. And now as a nation we bid it Godspeed. We intend to see that it has all the aid we can give it, and I trust and believe that our people will, through their national legislature, see to it very shortly that Cuba has the advantage of entering into peculiarly close relations with us in our economic system.

That is the deed that was consummated to-day; now for the other.

Ten days or a fortnight ago an appalling calamity befell another portion of the West Indies; befell islands

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not in any way under our flag—*islands* owing allegiance to two European powers. But their need was great and our people met that need as speedily as possible. Congress at once appropriated a large sum of money and through private gifts great additions were made to that appropriation; and I found, as usual, the army and navy the instruments through which the work could be done. I wanted to get men whom I could call on instantly to drop whatever their work was and go down, with the certainty that neither pestilence nor the danger from volcanos or anything else would make them swerve a half inch—men upon whose absolute integrity and capacity I could count, as well as on their courage. When I wanted these men and wanted them at once I turned to the army and the navy. I am sure that we all feel proud that ships bearing the American flag should have been the first to carry relief to those who had been stricken down by so appalling a disaster.

It seems to me that while there is much evil against which we need to war with all the strength there is in us, and while there are many tendencies in the complex forces about us which are fraught with peril to the future welfare of the Republic and of mankind, yet it is a fine thing to see at the opening of this century such omens of international brotherhood, of a future when the sense of duty to one's neighbor will extend beyond national lines. They are good omens for the future, these actions: that action which culminated to-day in establishing the free Republic of Cuba; that action which made our country the first to reach out a generous and helping hand to those upon whom calamity had fallen, without regard to what the flag was to which they paid allegiance.

*[Address at the unveiling of the Soldiers' and Sailors' Monument at Arlington, Va., by the Society of the Colonial Dames of America, May 21, 1902.]*

*Mrs. President, and members of the Society, and you, my comrades, and, finally, officers and men of the Regular Army, whom we took as our models in the war four years ago:*

It is a pleasure to be here this afternoon to accept in the name of the nation the monument put up by your society to the memory of those who fell in the war with Spain; a short war; a war that called for the exertion of only the merest fraction of the giant strength of this nation; but a war, the effects of which will be felt through the centuries to come, because of the changes it wrought. It is eminently appropriate that the monument should be unveiled to-day, the day succeeding that on which the free republic of Cuba took its place among the nations of the world as a sequel to what was done by those men who fell and by their comrades in '98.

And here, where we meet to honor the memory of those who drew the great prize of death in battle, a word in reference to the survivors: I think that one lesson every one who was capable of learning anything learned from his experience in that war was the old, old lesson that we need to apply in peace quite as much—the lesson that the man who does not care to do any act until the time for heroic action comes does not do the heroic act when the time does come. You all of you remember, comrades, some man—it is barely possible some of you remember being the man—who, when you enlisted, had a theory



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that there was nothing but splendor and fighting and bloodshed in the war, and then had the experience of learning that the first thing you had to do was to perform commonplace duties, and perform them well. The work of any man in the campaign depended upon the resolution and effective intelligence with which he started about doing each duty as it arose; not waiting until he could choose the duty that he thought sufficiently spectacular to do, but doing the duty that came to hand. That is exactly the lesson that all of us need to learn in times of peace. It is not merely a great thing, but an indispensable thing that the nation's citizens should be ready and willing to die for it in time of need; and the presence of no other quality could atone for the lack of such readiness to lay down life if the nation calls. But in addition to dying for the nation you must be willing and anxious to live for the nation, or the nation will be badly off. If you want to do your duty only when the time comes for you to die, the nation will be deprived of valuable services during your lives.

I never see a gathering of this kind; I never see a gathering under the auspices of any of the societies which are organized to commemorate the valor and patriotism of the founders of this nation; I never see a gathering composed of the men who fought in the great Civil War or in any of the lesser contests in which this country has been engaged, without feeling the anxiety to make such a gathering feel, each in his or her heart, the all-importance of doing the ordinary, humdrum, commonplace duties of each day as those duties arise. A large part of the success on the day of battle is always due to the aggregate of the individual performance of duty during the long months that have preceded the day of battle. The way in which a nation arises to a great crisis is largely conditioned upon the way in which its citizens have habituated themselves to act in the ordinary affairs of the national life. You can



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not expect that much will be done in the supreme hour of peril by soldiers who have not fitted themselves to meet the need when the need comes, and you can not expect the highest type of citizenship in the periods when it is needed if that citizenship has not been trained by the faithful performance of ordinary duty. What we need most in this Republic is not special genius, not unusual brilliancy, but the honest and upright adherence on the part of the mass of the citizens and of their representatives to the fundamental laws of private and public morality—which are now what they have been during recorded history. We shall succeed or fail in making this Republic what it should be made—I will go a little further than that—what it shall and must be made, accordingly as we do or do not seriously and resolutely set ourselves to do the tasks of citizenship—and good citizenship consists in doing the many small duties, private and public, which in the aggregate make it up.

*[From an address at the Arlington, Va., National Cemetery, Decoration Day, May 30, 1902.]*

. . . It is a good custom for our country to have certain solemn holidays in commemoration of our greatest men and of the greatest crises in our history. There should be but few such holidays. To increase their number is to cheapen them. Washington and Lincoln—the man who did most to found the Union, and the man who did most to preserve it—stand head and shoulders above all our other public men, and have by common consent won the right to this preëminence. Among the holidays which commemorate the turning points in American history,

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Thanksgiving has a significance peculiarly its own. On July 4 we celebrate the birth of the nation; on this day, the 30th of May, we call to mind the deaths of those who died that the nation might live, who wagered all that life holds dear for the great prize of death in battle, who poured out their blood like water in order that the mighty national structure raised by the far-seeing genius of Washington, Franklin, Marshall, Hamilton, and the other great leaders of the Revolution, great framers of the Constitution, should not crumble into meaningless ruins.

You whom I address to-day and your comrades who wore the blue beside you in the perilous years during which strong, sad, patient Lincoln bore the crushing load of national leadership, performed the one feat the failure to perform which would have meant destruction to everything which makes the name America a symbol of hope among the nations of mankind. You did the greatest and most necessary task which has ever fallen to the lot of any men on this Western Hemisphere. Nearly three centuries have passed since the waters of our coasts were first furrowed by the keels of those whose children's children were to inherit this fair land. Over a century and a half of colonial growth followed the settlement; and now for over a century and a quarter we have been a nation.

During our four generations of national life we have had to do many tasks, and some of them of far-reaching importance; but the only really vital task was the one you did, the task of saving the Union. There were other crises in which to have gone wrong would have meant disaster; but this was the one crisis in which to have gone wrong would have meant not merely disaster but annihilation. For failure at any other point atonement could have been made; but had you failed in the iron days the loss would have been irreparable, the defeat irretrievable. Upon your success depended all the future of the people on

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this continent, and much of the future of mankind as a whole.

You left us a reunited country. You left us the right of brotherhood with the men in gray, who with such courage, and such devotion for what they deemed the right, fought against you. But you left us much more even than your achievement, for you left us the memory of how it was achieved. You, who made good by your valor and patriotism the statesmanship of Lincoln and the soldier-ship of Grant, have set as the standards for our efforts in the future both the way you did your work in war and the way in which, when the war was over, you turned again to the work of peace. In war and in peace alike your example will stand as the wisest of lessons to us and our children and our children's children. . . .

[*From an address at the Centennial Celebration of the Establishment of the United States Military Academy, West Point, June 11, 1902.*]

. . . This institution has completed its first hundred years of life. During that century no other educational institution in the land has contributed as many names as West Point to the honor roll of the nation's greatest citizens. I claim to be a historian, and I speak simply in the spirit of one, simply as a reciter of facts, when I say what I have said. And more than that; not merely has West Point contributed a greater number of the men who stand highest on the nation's honor roll, but I think beyond question that, taken as a whole, the average graduate of West Point, during this hundred years, has given a greater sum of service to the country through his life than

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has the average graduate of any other institution in this broad land. Now, gentlemen, that is not surprising. It is what we had a right to expect from this Military University, founded by the nation. It is what we had a right to expect, but I am glad that the expectation has been made good. And of all the institutions in this country, none is more absolutely American, none, in the proper sense of the word, more absolutely democratic than this.

Here we care nothing for the boy's birthplace, nor his creed, nor his social standing; here we care nothing save for his worth as he is able to show it. Here you represent with almost mathematical exactness all the country geographically. You are drawn from every walk of life by a method of choice made to ensure, and which in the great majority of cases does ensure, that heed shall be paid to nothing save the boy's aptitude for the profession into which he seeks entrance. Here you come together as representatives of America in a higher and more peculiar sense than can possibly be true of any other institution in the land, save your sister college that makes similar preparation for the service of the country on the seas.

. . . . .

Your duty here at West Point has been to fit men to do well in war. But it is a noteworthy fact that you also have fitted them to do singularly well in peace. The highest positions in the land have been held, not exceptionally, but again and again, by West Pointers. West Pointers have risen to the first rank in all the occupations of civil life. Colonel Mills, I make the answer that a man who answers the question must make when I say that, while we had a right to expect that West Point would do well, we could not have expected that she would do so well as she has done.

I want to say one word to those who are graduating



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here, and to the undergraduates as well. I was greatly impressed the other day by an article of one of your instructors, himself a West Pointer, in which he dwelt upon the changed conditions of warfare, and the absolute need that the man who was to be a good officer should meet those changed conditions. I think it is going to be a great deal harder to be a first-class officer in the future than it has been in the past. In addition to the courage and steadfastness that have always been the prime requirements in a soldier, you have got to show far greater fertility of resource and far greater power of individual initiative than has ever been necessary before if you are to come up to the highest level of officer-like performance of duty.

As has been well said, the developments of warfare during the last few years have shown that in the future the unit will not be the regiment nor the company nor troop; the unit will be the individual man. The army is to a very great extent going to do well or ill according to the average of that individual man. If he does not know how to shoot, how to shift for himself, how both to obey orders and to accept responsibility when the emergency comes where he will not have any orders to obey, if he is not able to do all of that, and if in addition he has not got the fighting edge, you had better have him out of the army; he will be a damage in it.

In a battle hereafter each man is going to be to a considerable extent alone. The formation will be so open that the youngest officer will have to take much of the responsibility that in former wars fell on his seniors; and many of the enlisted men will have to do most of their work without supervision from any officer whatsoever. The man will have to act largely alone, and if he shows a tendency to huddle up somebody else his usefulness will be pretty near at an end. He must draw on his own courage and resourcefulness to meet the emergencies as they come up.



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It will be more difficult in the future than ever before to know your profession, and more essential also; and you officers, and you who are about to become officers, if you are going to do well, have got to learn how to perform the duty which, while become more essential, has become harder to perform.

You want to face the fact and realize more than ever before that the honor or the shame of the country may depend upon the high average of character and capacity of the officers and enlisted men, and that a high average of character and capacity in the enlisted men can to a large degree be obtained only through you, the officers; that you must devote your time in peace to bringing up the standard of fighting efficiency of the men under you, not merely in doing your duty so that you can not be called to account for failure to perform it, but doing it in a way that will make any man under you abler to perform his. . . .

Gentlemen, I do not intend to try here to preach to you upon the performance of your duties. It has been your special business to learn to do that. I do ask you to remember the difference there is in the military profession now from what it has been in past time; to remember that the final test of soldiership is not excellence in parade-ground formation, but efficiency in actual service in the field, and that the usefulness, the real and great usefulness in the parade-ground and barracks work comes from its being used not as an end, but as one of the means to an end. I ask you to remember that. I do not have to ask you to remember what you can not forget—the lessons of loyalty, of courage, of steadfast adherence to the highest standards of honor and uprightness which all men draw in when they breathe the atmosphere of this great institution.

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[*From an address at a commencement dinner,  
Harvard University, June 28, 1902.*]

. . . In addressing you this afternoon, I want to speak of three other college graduates, because of the service they have done the public. If a college education means anything, it means fitting a man to do better service than he could do without it; if it does not mean that it means nothing, and if a man does not get that out of it, he gets less than nothing out of it. No man has a right to arrogate to himself one particle of superiority or consideration because he has had a college education, but he is bound, if he is in truth a man, to feel that the fact of his having had a college education imposes upon him a heavier burden of responsibility, that it makes it doubly incumbent upon him to do well and nobly in his life, private and public. I wish to speak of three men, who, during the past three or four years have met these requirements—of a graduate of Hamilton College, Elihu Root, of a graduate of Yale, Governor Taft, and of a fellow Harvard man, Leonard Wood—men who did things; did not merely say how they ought to be done, but did them themselves; men who have met that greatest of our national needs, the need for service that can not be bought, the need for service that can only be rendered by the man willing to forego material advantages because it has to be given at the man's own material cost.

When in England they get a man to do what Lord Cromer did in Egypt, when a man returns as Lord Kitchener will return from South Africa, they give him a peerage, and he receives large and tangible reward. But our Cromers, our men of that stamp, come back to this country, and if they are fortunate, they go back to private

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life with the privilege of taking up as best they can the strings left loose when they severed their old connections; and if fortune does not favor them they are accused of maladversion in office—not an accusation that hurts them, but an accusation that brands with infamy every man who makes it, and that reflects but ill on the country in which it is made.

Leonard Wood four years ago went down to Cuba, has served there ever since, has rendered her literally invaluable service; a man who through those four years thought of nothing else, did nothing else, save to try to bring up the standard of political and social life in that island, to clean it physically and morally, to make justice even and fair in it, to found a school system which should be akin to our own, to teach the people after four centuries of misrule that there were such things as governmental righteousness and honesty and fair play for all men on their merits as men. He did all this. He is a man of slender means. He did this on his pay as an army officer. As Governor of the island sixty millions of dollars passed through his hands, and he came out having been obliged to draw on his slender capital in order that he might come out even when he left the island. Credit to him? Yes, in a way. In another, no particular credit, because he was built so that he could do nothing else. He devoted himself as disinterestedly to the good of the Cuban people in all their relations as man could. He has come back here, and has been attacked, forsooth, by people who are not merely unworthy of having their names coupled with his but who are incapable of understanding the motives that have spurred him on to bring honor to this Republic.

And Taft, Judge Taft, Governor Taft, who has been the head of the Philippine Commission, and who has gone back there—Taft, the most brilliant graduate of his year at Yale, the youngest Yale man upon whom Yale ever

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conferred a degree of LL.D., a man who, having won high position at the bar, and then served as Solicitor-General at Washington, was appointed to the United States bench. He was then asked to sacrifice himself, to give up his position in order to go to the other side of the world to take up an infinitely difficult, an infinitely dangerous problem, and do his best to solve it. He has done his best. He came back here the other day. The man has always had the honorable ambition to get upon the Supreme Court, and he knew that I had always hoped that he would be put on the Supreme Court, and when he was back here a few months ago, and there was a question of a vacancy arising, I said to him: "Governor, I think I ought to tell you that if a vacancy comes in the Supreme Court" (which I knew would put him for life in a position which he would especially like to have), "I do not see how I could possibly give it to you, for I need you where you are." He said to me: "Mr. President, it has always been my ambition to be on the Supreme Court, but if you should offer me a justiceship now, and at the same time Congress should take away entirely my salary as Governor, I should go straight back to the Philippines, nevertheless, for those people need me, and expect me back, and believe I will not desert them." He has gone back, gone back as a strong friend among weaker friends to help that people upward along the difficult path of self-government. He has gone to do his part—and a great part—in making the American name a symbol of honor and good faith in the Philippine Islands; to govern with justice, and with that firmness, that absence of weakness, which is only another side of justice. He has gone back to do all of that because it is his duty as he sees it. We are to be congratulated, we Americans, that we have a fellow-American like Taft.

And now Elihu Root, who, unlike myself, Mr. President Eliot, but like most of you present, comes of the old



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New England stock, whose great-grandfather stood beside Leonard Wood's great-grandfather among the "embattled farmers" at Concord Bridge; Elihu Root, who had worked his way up from being a poor and unknown country boy in New York, to the leadership of the bar of the great city—he gave it up, made the very great pecuniary sacrifice implied in giving it up, and accepted the position of Secretary of War, a position which, for the last three years and at present amounts to being not only the Secretary of War, but the Secretary for the islands, the Secretary for the colonies at the same time. He has done the most exhausting and the most responsible work of any man in the administration, more exhausting and more responsible work than the work of the President, because circumstances have been such that with a man of Root's wonderful ability, wonderful industry and wonderful conscientiousness, the President could not help but devolve upon him work that made his task one under which almost any other man would have staggered. He has done all this absolutely, disinterestedly. Nothing can come to Root in the way of reward save the reward that is implied in the knowledge that he has done something of incalculable importance which hardly another man in the Union—no other man that I know of—could have done as well as he has done it. He has before him continually questions of the utmost intricacy to decide, questions upon which life and death hang, questions the decision of which will affect our whole future world policy, questions which affect the welfare of the millions of people with whom we have been brought into such intimate contact by the events of the Spanish War, whose welfare must be a prime consideration from now on with every American public man worthy to serve his country. Root has done this work with the certainty of attack, with the certainty of misunderstanding, with the certainty of being hampered by ignorance (and



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worse than ignorance). And yet he has created, not for himself but for the nation also, a wonderful triumph from all these adverse forces.

Those three men have rendered inestimable service to the American people. I can do nothing for them. I can show my appreciation of them in no way save the wholly insufficient one of standing up for them, and for their work; and that I will do as long as I have tongue to speak!

*[From an address at Hartford, Conn., on August 22, 1902.]*

. . . I want to speak to you to-night, not on our internal problems as a nation, but on some of the external problems which we have had to face during the last four years. The internal problems are the most important. Keeping our own household straight is our first duty; but we have other duties. Just exactly as each man who is worth his salt must first of all be a good husband, a good father, a good bread winner, a good man of business, and yet must in addition to that be a good citizen for the State at large—so a nation must first take care to do well its duties within its own borders, but must not make of that fact an excuse for failing to do those of its duties the performance of which lies without its own borders.

The events of the last few years have forced the American Republic to take a larger position in the world than ever before, and therefore more than ever to concern itself with questions of policy coming without its own borders. As a people we have new duties and new opportunities both in the tropical seas and islands south of us and in the furthest Orient. Much depends upon the way in

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which we meet those duties, the way in which we take advantage of those opportunities. And remember this, you never can meet any duty, and after you have met it say that your action only affected that duty. If you meet it well you face the next duty a stronger man, and if you meet it ill you face your next duty a weaker man.

From the days of Monroe, Clay and the younger Adams, we as a people have always looked with peculiar interest upon the West Indies and the isthmus connecting North and South America, feeling that whatever happened there was of particular moment to this nation; and there is better reason for that feeling now than ever before. The outcome of the Spanish War put us in possession of Porto Rico, and brought us into peculiarly close touch with Cuba; while the successful negotiation of the Hay-Pauncefote Treaty, and the legislation following it, at last cleared the way for the construction of the Isthmian Canal. Porto Rico, it is a pleasure to say, may now serve as an example of the best methods of administering our insular possessions. Sometimes we have to learn by experience what to avoid. It is much pleasanter when one can turn to an experience for the purpose of learning what to follow; and the last is true of our experience in Porto Rico. So excellent has been the administration of the island, so excellent the effect of the legislation concerning it, that their very excellence has caused most of us to forget all about it. There is no opportunity for headlines about Porto Rico. You don't need to use large letters in order to say that Porto Rico continues quiet and prosperous. There is hardly a ripple of failure upon the stream of our success there; and as we don't have to think of remedies, we follow our usual custom in these matters, and don't think of it at all.

How have we brought that about? First and foremost,

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in Porto Rico we have consistently striven to get the very best men to administer the affairs of the island. It is desirable throughout our public service to secure a high standard of efficiency and integrity. But after all, here at home we ourselves always have in our own hands the remedy whereby to supply any deficiency in integrity or capacity among those that govern us. That is a fact that seems to have been forgotten, but it is a fact. In a far-off island things are different. There wrong-doing is more easy and those that suffer from it are more helpless; while there is less efficient check in the way of that public opinion to which public men are sensitive. In consequence, the administration of those islands is beyond all other kinds of administration under our government the one in which the highest standard must be demanded. In making appointments to the insular service, the appointing power must feel all the time that he is acting for the country as a whole, in the interest of the good name of our people as a whole, and any question of mere party expediency must be wholly swept aside, and the matter looked at solely from the standpoint of the honor of our own nation and the welfare of the islands. We have gotten along so well in Porto Rico because we have acted up to that theory in choosing our men down there—governor, treasurer, attorney-general, judges, superintendent of education—every one. You will find among those men all the shades of different political opinion that we have here at home; but you will find them knit together by the purpose of administering the affairs of that island on the highest plane of decency and efficiency.

Besides acting in good faith, we have acted with good sense, and that is also important. We have not been frightened or misled into giving to the people of the island a form of government unsuitable to them. While providing that the people should govern themselves as far as

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possible, we have not hesitated in their own interests to keep the power of shaping their destiny.

In Cuba the problem was larger, more complicated, more difficult. Here again we kept our promise absolutely. After having delivered the island from its oppressors, we refused to turn it loose offhand, with the certainty that it would sink back into chaos and savagery. For over three years we administered it on a plane higher than it had ever reached before during the four hundred years that had elapsed since the Spaniards first landed upon its shores. We brought moral and physical cleanliness into the government. We cleaned the cities for the first time in their existence. We stamped out yellow fever—an inestimable boon not merely to Cuba, but to the people of the Southern States as well. We established a school system. We made life and property secure, so that industry could again begin to thrive. Then when we had laid deep and broad the foundations upon which civil liberty and national independence must rest, we turned the island over to the hands of those whom its people had chosen as the founders of the new republic. It is a republic with which our own great Republic must ever be closely knit by the ties of common interests and common inspirations. Cuba must always be peculiarly related to us in international politics. She must in international affairs be to a degree a part of our political system. In return she must have peculiar relations with us economically. She must be in a sense part of our economic system. We expect her to accept a political attitude toward us which we think wisest both for her and for us. In return we must be prepared to put her in an economic position as regards our tariff system which will give her some measure of the prosperity which we enjoy. We can not, in my judgment, avoid taking this attitude if we are to persevere in the course which we have outlined for ourselves as



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a nation during the past four years; and therefore I believe that it is only a matter of time—and I trust only a matter of a very short time—before we enter into reciprocal trade relations with Cuba.

The Isthmian Canal is to be one of the greatest, probably the greatest, engineering feat of the 20th century; and I am glad it is to be done by America. We must take care that it is done under the best conditions and by the best Americans. There are certain preliminary matters to settle. When this has been done, the first question will come upon choosing the commission which is to supervise the building of the canal. And but one thought here is permissible—how to get the very best men of the highest engineering and business and administrative skill, who will consent to undertake the work. If possible, I wish to see those men represent different sections and different political parties. But those questions are secondary. The primary aim must be to get men who, though able to control much greater salaries than the nation is able to pay, nevertheless possess the patriotism and the healthy ambition which will make them put their talents at the government's service.

So much for what has been done in the Occident. In the Orient the labor was more difficult.

It is rare indeed that a great work, a work supremely worth doing, can be done save at the cost not only of labor and toil, but of much puzzling worry during the time of the performance. Normally, the nation that achieves greatness, like the individual who achieves greatness, can do so only at the cost of anxiety and bewilderment and heart-wearing effort. Timid people, people scant of faith and hope, and good people who are not accustomed to the roughness of the life of effort—are almost sure to be disheartened and dismayed by the work and the worry, and overmuch cast down by the shortcomings, actual or



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seeming, which in real life always accompany the first stages even of what eventually turn out to be the most brilliant victories.

All this is true of what has happened during the last four years in the Philippine Islands. The Spanish War itself was an easy task, but it left us certain other tasks which were much more difficult. One of these tasks was that of dealing with the Philippines. The easy thing to do—the thing which appealed not only to lazy and selfish men, but to very many good men whose thought did not drive down to the root of things—was to leave the islands. Had we done this, a period of wild chaos would have supervened, and then some stronger power would have stepped in and seized the islands and have taken up the task which we in such a case would have flinched from performing. A less easy, but infinitely more absurd course, would have been to leave the islands ourselves, and at the same time to assert that we would not permit any one else to interfere with them. This particular course would have combined all the possible disadvantages of every other course which was advocated. It would have placed us in a humiliating position, because when the actual test came it would have been quite out of the question for us, after some striking deed of savagery had occurred in the islands, to stand by and prevent the re-entry of civilization into them. While the mere fact of our having threatened thus to guarantee the local tyrants and wrongdoers against outside interference by ourselves or others would have put a premium upon every species of tyranny and anarchy within the islands.

Finally, there was the course which we adopted—not an easy course, and one fraught with danger and difficulty, as is generally the case in this world when some great feat is to be accomplished as an incident to working out national destiny. We made up our minds to stay in the

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islands—to put down violence—to establish peace and order—and then to introduce a just and wise civil rule accompanied by a measure of self-government which should increase as rapidly as the islanders showed themselves fit for it. It was certainly a formidable task; but think of the marvelously successful way in which it has been accomplished! The first and vitally important feat was the establishment of the supremacy of the American flag; and this had to be done by the effort of these gallant fellow-Americans of ours to whom so great a debt is due—the officers and enlisted men of the United States regular and volunteer forces. In a succession of campaigns, carried on in unknown tropic jungles against an elusive and treacherous foe vastly outnumbering them, under the most adverse conditions of climate, weather, and country, our troops completely broke the power of the insurgents, smashed their armies, and harried the broken robber bands into submission. In its last stages, the war against our rule sank into mere brigandage; and what our troops had to do was to hunt down the parties of ladrones. It was not an easy task which it was humanly possible to accomplish in a month or a year; and therefore after the first month and the first year had elapsed, some excellent people said that it couldn't be done; but it was done. Month by month, year by year, with unwearied and patient resolution, our army in the Philippines did the task which it found ready at hand until the last vestige of organized insurrection was stamped out. I do not refer to the Moros, with whom we have exercised the utmost forbearance, but who may force us to chastise them if they persist in attacking our troops. We will do everything possible to avoid having trouble with them, but if they insist upon it it will come. Among the Filipinos proper, however, peace has come. Doubtless here and there sporadic outbreaks of brigandage will occur from time to time, but organized

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warfare against the American flag has ceased, and there is no reason to apprehend its recurrence. Our army in the islands has been reduced until it is not a fourth of what it was at the time the outbreak was at its height.

Step by step as the army conquered, the rule of the military was supplanted by the rule of the civil authorities—the soldier was succeeded by the civilian magistrate. The utmost care has been exercised in choosing the best type of Americans for the high civil positions, and the actual work of administration has been done, so far as possible, by native Filipino officials serving under these Americans. The success of the effort has been wonderful. Never has this country had a more upright or an abler body of public representatives than Governor Taft, Vice-Governor Wright, and their associates and subordinates in the Philippine Islands. It is a very difficult matter, practically, to apply the principles of an orderly free government to an Oriental people struggling upward out of barbarism and subjection. It is a task requiring infinite firmness, patience, tact, broadmindedness. All these qualities, and the countless others necessary, have been found in the civil and military officials who have been sent over to administer the islands. It was, of course, inevitable that there should be occasional failures; but it is astonishing how few these have been. Here and there the civil government which had been established in a given district had to be temporarily withdrawn because of some outbreak. Let me give you an idea of some of the difficulties. We have been trying to put into effect the principle of a popular choice of representative. In one district it proved to be wholly impossible to make the people understand how to vote. Finally they took a little hill, and put two candidates, one on one side and one on the other, and made the people walk up and stand by the candidate they wanted.

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But at last, on the July 4th that has just passed—on the 126th anniversary of our independence—it was possible at the same time to declare amnesty throughout the islands and definitely to establish civil rule over all of them, excepting the country of the Mohammedan Moros, where the conditions were wholly different. Each inhabitant of the Philippines is now guaranteed his civil and religious rights, his rights to life, personal liberty, and the pursuit of happiness, subject only to not infringing the rights of others. It is worth noting that during these three or four years under us the Philippine people have attained to a greater degree of self-government, that they now have more to say as to how they shall be governed, than is the case with any people in the Orient which is under European rule. Nor is this all. Congress has, with far-seeing wisdom, heartily supported all that has been done by the Executive. Wise laws for the government of the Philippine Islands have been placed upon the statute books, and under those laws provision is made for the introduction into the Philippines of representative government, with only the delay absolutely necessary to allow for the establishment of definite peace, for the taking of a census, and the settling down of the country. In short, we are governing the Filipinos primarily in their interest, and for their very great benefit. And we have acted in practical fashion—not trying to lay down rules as to what should be done in the remote and uncertain future, but turning our attention to the instant need of things and meeting that need in the fullest and amplest way. It would be hard to say whether we owe most to our military or our civil representatives in the Philippines. The soldiers have shown splendid gallantry in the field; and they have done no less admirable work in preparing the provinces for civil government. The civil authorities have shown the utmost wisdom in doing a very difficult



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and important work, of vast extent. It would be hard to find in modern times a better example of successful constructive statesmanship than the American representatives have given to the Philippine Islands.

In the Philippines, as in Cuba, the instances of wrongdoing among either our civil or military representatives have been astonishingly few; and punishment has been meted with even-handed justice to all offenders.

Nor should it be forgotten that while we have thus acted in the interest of the islanders themselves, we have also helped our own people. Our interests are as great in the Pacific as in the Atlantic. The welfare of California, Oregon, and Washington is as vital to the nation as the welfare of New England, New York, and the South Atlantic States. The awakening of the Orient means very much to all the nations of Christendom, commercially no less than politically; and it would be short-sighted statesmanship on our part to refuse to take the necessary steps for securing a proper share to our people of this commercial future. The possession of the Philippines has helped us, as the securing of the open door in China has helped us. Already the government has taken the necessary steps to provide for the laying of a Pacific cable under conditions which safeguard absolutely the interests of the American public. Our commerce with the East is growing rapidly. Events have abundantly justified, alike from the moral and material standpoint, all that we have done in the Far East as a sequel to our war with Spain.



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[*Address in Boston, August 25, 1902.*]

*Governor Crane, Mayor Collins, Men and Women of Boston:*

I want to take up this evening the general question of our economic and social relations, with specific reference to that problem with which I think our people are now greatly concerning themselves—the problem of our complex social condition as intensified by the existence of the great corporations which we rather loosely designate as trusts. I have not come here to say that I have discovered a patent cure-all for any evils. When people's minds are greatly agitated on any subject, and especially when they feel deeply but rather vaguely that conditions are not right, it is far pleasanter in addressing them to be indifferent as to what you promise; but it is much less pleasant afterward when you come to try to carry out what has been promised. Of course the worth of a promise consists purely in the way in which the performance squares with it. That has two sides. In the first place, if a man is an honest man he will try just as hard to keep a promise made on the stump as one made off the stump. In the second place, if the people keep their heads they won't wish promises to be made which are impossible of performance. You see, one side of that question represents my duty, and the other side yours.

Mankind goes ahead but slowly, and it goes ahead mainly through each of us trying to do the best that is in him and to do it in the sanest way. We have founded our Republic upon the theory that the average man will as a rule do the right thing, that in the long run the majority will decide for what is sane and wholesome. If our fathers were mistaken in that theory, if ever the times become

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such—not occasionally but persistently—that the mass of the people do what is unwholesome, what is wrong, then the Republic can not stand, I care not how good its laws, I care not what marvelous mechanism its Constitution may embody. Back of the laws, back of the administration, back of the system of government lies the man, lies the average manhood of our people, and in the long run we are going to go up or go down accordingly as the average standard of our citizenship does or does not wax in growth and grace.

The first requisite of good citizenship is that the man shall do the homely, every-day, humdrum duties well. A man is not a good citizen, I do not care how lofty his thoughts are about citizenship in the abstract, if in the concrete his actions do not bear them out; and it does not make much difference how high his aspirations for mankind at large may be, if he does not behave well in his own family those aspirations do not bear visible fruit. He must be a good bread winner, he must take care of his wife and his children, he must be a neighbor whom his neighbors can trust, he must act squarely in his business relations,—he must do all those every-day ordinary duties first, or he is not a good citizen. But he must do more. In this country of ours the average citizen must devote a good deal of thought and time to the affairs of the State as a whole or those affairs will go backward; and he must devote that thought and that time steadily and intelligently. If there is any one quality that is not admirable, whether in a nation or in an individual, it is hysteries, either in religion or in anything else. The man or woman who makes up for ten days' indifference to duty by an eleventh-day morbid repentance about that duty is of scant use in the world. Now in the same way it is of no possible use to decline to go through all the ordinary duties of citizenship for a long space of time and then suddenly

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to get up and feel very angry about something or somebody, not clearly defined, and demand reform, as if it were a concrete substance to be handed out forthwith.

This is preliminary to what I want to say to you about the whole question of great corporations as affecting the public. There are very many and very difficult problems with which we are faced as the results of the forces which have been in play for more than the lifetime of a generation. It is worse than useless for any of us to rail at or regret the great growth of our industrial civilization during the last half century. Speaking academically, we can, according to our several temperaments, regret that the old days with the old life have vanished, or not, just as we choose; but we are here to-night only because of the play of those great forces. There is but little use in regretting that things have been shaping themselves differently from what we might have preferred. The practical thing to do is to face the conditions as they are and see if we can not get the best there is in them out of them. Now we shall not get a complete or perfect solution for all of the evils attendant upon the development of the trusts by any single action on our part. A good many actions in a good many different ways will be required before we get many of those evils even partially remedied. We must first of all think clearly; we must probably experiment somewhat; we must above all show by our actions that our interest is permanent and not spasmodic; and we must see that all proper steps are taken toward the solution. Now of course all this is perfectly trite. Every one who thinks knows that the only way in which any problem of great importance was ever successfully solved was by consistent and persistent effort toward a given end—effort that did not cease with any one election or with any one year, but was continued steadily, temperately, but resolutely, toward a given end. It is a little difficult to set clearly before us all of

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the evils attendant upon the working of some of our great corporations, but I think that those gentlemen, and especially those gentlemen of large means, who deny that the evils exist are acting with great folly. So far from being against property when I ask that the question of the trusts be taken up, I am acting in the most conservative sense in property's interest. When a great corporation is sued for violating the anti-trust law, it is not a move against property, it is a move in favor of property, because when we make it evident that all men, great and small alike, have to obey the law, we put the 'safeguard of the law around all men. When we make it evident that no man shall be excused for violating the law, we make it evident that every man will be protected from violations of the law.

Now one of the great troubles—I am inclined to think much the greatest trouble—in any immediate handling of the question of the trusts comes from our system of government. Under this system it is difficult to say where the power is lodged to deal with these evils. Remember that I am not saying that even if we had all the power we could completely solve the trust question. If what we read in the papers is true, international trusts are now being planned. It is going to be very difficult for any set of laws on our part to deal completely with a problem which becomes international in its bearings. But a great deal can be done in various ways even now—a great deal is being done—and a great deal more can be done, if we see that the power is lodged somewhere to do it. On the whole, our system of government has worked marvelously well—the system of divided functions of government, of a scheme under which Maine, Louisiana, Oregon, Idaho, New York, Illinois, South Carolina, can all come together for certain purposes, and yet each be allowed to work out its salvation as it desires along certain other lines. On



the whole, this has worked well; but in some respects it has worked ill. While I most firmly believe in fixity of policy, I do not believe that that policy should be fossilized, and when conditions change we must change our governmental methods to meet them. I believe with all my heart in the New England town meeting, but you can't work the New England town meeting in Boston—it is too big. You must devise something else. If you look back in the history of Boston you will find that Boston was very reluctant to admit this particular truth for some time in the first decades of the nineteenth century. When this government was founded there were no great individual or corporate fortunes, and commerce and industry were being carried on very much as they had been carried on in the days when Nineveh and Babylon stood in the Mesopotamian Valley. Sails, oars, wheels—these were the instruments of commerce. The pack train, the wagon train, the rowboat, the sailing craft—these were the methods of commerce. Everything has been revolutionized in the business world since then, and the progress of civilization from being a dribble has become a torrent. There was no particular need at that time of bothering as to whether the nation or the State had control of corporations. They were easy to control. Now, however, the exact reverse is the case. And remember when I say corporations I do not mean merely trusts technically so-called, merely combinations of corporations, or corporations under certain peculiar conditions. For instance, some time ago the Attorney-General took action against a certain trust. There was considerable discussion as to whether the trust aimed at would not seek to get out from under the law by becoming a single corporation. Now, I want laws that will enable us to deal with any evil no matter what shape it takes. I want to see the government able to get at it definitely, so that the action of the government can not be



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evaded by any turning within or without Federal or State statutes. At present we have really no efficient control over a big corporation which does business in more than one State. Frequently the corporation has nothing whatever to do with the State in which it is incorporated except to get incorporated; and all its business may be done in entirely different communities—communities which may object very much to the methods of incorporation in the State named. I do not believe that you can get any action by any State, I do not believe it practicable to get action by all the States that will give us satisfactory control of the trusts, of big corporations; and the result is at present that we have a great, powerful, artificial creation which has no creator to which it is responsible. The creator creates it and then it goes and operates somewhere else; and there is no interest on the part of the creator to deal with it. It does not do anything where the creator has power; it operates entirely outside of the creator's jurisdiction.

It is of course a mere truism to say that the corporation is the creature of the State, that the State is sovereign. There should be a real and not a nominal sovereign, some one sovereign to which the corporation shall be really and not nominally responsible. At present if we pass laws nobody can tell whether they will amount to anything. That has two bad effects. In the first place, the corporation becomes indifferent to the law-making body; and in the next place, the law-making body gets into that most pernicious custom of passing a law not with reference to what will be done under it, but with reference to its effects upon the opinions of the voters. That is a bad thing. When any body of law-makers passes a law, not simply with reference to whether that law will do good or ill, but with the knowledge that not much will come of it, and yet that perhaps the people as a whole will like to see it on the statute books—it does not speak well for the law-

makers, and it does not speak well for the people, either. What I hope to see is power given to the National Legislature which shall make the control real. It would be an excellent thing if you could have all the States act on somewhat similar lines so that you would make it unnecessary for the national government to act; but all of you know perfectly well that the States will not act on similar lines. No advance whatever has been made in the direction of intelligent dealing by the States as a collective body with these great corporations. Here in Massachusetts you have what I regard as, on the whole, excellent corporation laws. Most of our difficulties would be in a fair way of solution if we had the power to put upon the national statute books, and did put upon them, laws for the nation much like those you have here on the subject of corporations in Massachusetts. So you can see, gentlemen, I am not advocating anything very revolutionary. I am advocating action to prevent anything revolutionary. Now, if we can get adequate control by the nation of these great corporations, then we can pass legislation which will give us the power of regulation and supervision over them. If the nation had that power, mind you, I should advocate as strenuously as I know how that the power should be exercised with extreme caution and self-restraint. No good will come from plunging in without having looked carefully ahead. The first thing we want is publicity; and I do not mean publicity as a favor by some corporations—I mean it as a right from all corporations affected by the law. I want publicity as to the essential facts in which the public has an interest. I want the knowledge given to the accredited representatives of the people of facts upon which those representatives can, if they see fit, base their actions later. The publicity itself would cure many evils. The light of day is a great deterrer of wrongdoing. The mere fact of being able to put out nakedly, and with

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the certainty that the statements were true, a given condition of things that was wrong, would go a long distance toward curing that wrong; and, even where it did not cure it, would make the path evident by which to cure it. We would not be leaping in the dark; we would not be striving blindly to see what was good and what bad. We would know what the facts were and be able to shape our course accordingly.

A good deal can be done now, a good deal is being done now. As far as the anti-trust laws go they will be enforced. No suit will be undertaken for the sake of seeming to undertake it. Every suit that is undertaken will be begun because the great lawyer and upright man whom we are fortunate enough to have as Attorney-General, Mr. Knox, believes that there is a violation of the law which we can get at; and when the suit is undertaken it will not be compromised except upon the basis that the government wins. Of course, gentlemen, no laws amount to anything unless they are administered honestly and fearlessly. We must have such administration or the law will amount to nothing. I believe that it is possible to frame national legislation which shall give us far more power than we now have, at any rate over corporations doing an interstate business. I can not guarantee that, because in the past it has more than once happened that we have put laws on the statute books which those who made them intended to mean one thing, and when they came up for decision by the courts, it was found that the intention had not been successfully put into effect. But I believe that additional legislation can be had. If my belief is wrong, if it proves evident that we can not, under the Constitution as it is, give the national administration sufficient power to deal with these great corporations, then no matter what our reverence for the past, our duty to the present and the future will force us to see that some power is conferred

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upon the national government. And when that power has been conferred, then it will rest with the national government to exercise it.

*[From an address at Bangor, Me., August 27, 1902.]*

. . . The other day I picked up a little book called "The Simple Life," written by an Alsatian, Charles Wagner, and he preaches such wholesome, sound doctrine that I wish it could be used as a tract throughout our country. To him the whole problem of our complex, somewhat feverish modern life can be solved only by getting men and women to lead better lives. He sees that the permanence of liberty and democracy depends upon a majority of the people being steadfast in morality and in that good plain sense which, as a national attribute, comes only as the result of the slow and painful labor of centuries, and which can be squandered in a generation by the thoughtless and vicious. He preaches the doctrine of the superiority of the moral to the material. He does not undervalue the material, but he insists, as we of this nation should always insist, upon the infinite superiority of the moral, and the sordid destruction which comes upon either the nation or the individual if it or he becomes absorbed only in the desire to get wealth. The true line of cleavage lies between good citizen and bad citizen; and the line of cleavage may, and often does, run at right angles to that which divides the rich and the poor. The sinews of virtue lie in man's capacity to care for what is outside himself. The man who gives himself up to the service of his appetites, the man who the more goods he has the more wants, has surrendered himself to destruction. It makes little



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difference whether he achieves his purpose or not. If his point of view is all wrong, he is a bad citizen whether he be rich or poor. It is a small matter to the community whether in arrogance and insolence he has misused great wealth, or whether, though poor, he is possessed by the mean and fierce desire to seize a morsel, the biggest possible, of that prey which the fortunate of earth consume. The man who lives simply, and justly, and honorably, whether rich or poor, is a good citizen. Those who dream only of idleness and pleasure, who hate others, and fail to recognize the duty of each man to his brother, these, be they rich or poor, are the enemies of the State. The misuse of property is one manifestation of the same evil spirit which, under changed circumstances, denies the right of property because this right is in the hands of others. In a purely material civilization the bitterness of attack on another's possession is only additional proof of the extraordinary importance attached to possession itself. When outward well-being, instead of being regarded as a valuable foundation on which happiness may with wisdom be built, is mistaken for happiness itself, so that material prosperity becomes the one standard, then, alike by those who enjoy such prosperity in slothful or criminal ease, and by those who in no less evil manner rail at, envy, and long for it, poverty is held to be shameful, and money, whether well or ill gotten, to stand for merit.

All this does not mean condemnation of progress. It is mere folly to try to dig up the dead past, and scant is the good that comes from asceticism and retirement from the world. But let us make sure that our progress is in the essentials as well as in the incidentals. Material prosperity without the moral lift toward righteousness means a diminished capacity for happiness and a debased character. The worth of a civilization is the worth of the man at its centre. When this man lacks moral rectitude, ma-



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terial progress only makes bad worse, and social problems still darker and more complex.

*[From an address at Wheeling, W. Va., September 6, 1902.]*

. . . A century and a quarter ago there had been no development of industry such as to make it a matter of the least importance whether the nation or the State had charge of the great corporations or supervised the great business and industrial organizations. A century and a quarter ago, here at Wheeling, commerce was carried on by pack train, by wagon train, by boat. That was the way it was carried on throughout the whole civilized world—oars and sails, wheeled vehicles and beasts of burden—those were the means of carrying on commerce at the end of the eighteenth century, when this country became a nation.

There had been no radical change, no essential change, in the means of carrying on commerce from the days when the Phœnician galleys plowed the waters of the Mediterranean. For four or five thousand years, perhaps longer, from the immemorial past when Babylon and Nineveh stood in Mesopotamia, when Thebes and Memphis were mighty in the valley of the Nile—from that time on through the supremacy of Greece and of Rome, through the upbuilding of the great trading cities like Venice and Genoa in Italy; like the cities of the Rhine and the Netherlands in Northern Europe—on through the period of the great expansion of European civilization which followed the voyages of Columbus and Vasco da Gama, down to the time when this country became a nation—the means of commercial intercourse remained substantially unchanged. Those means, therefore, limited narrowly what could be

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done by any corporation, the growth that could take place in any community.

Suddenly, during our own lifetime as a nation—a lifetime trivial in duration compared to the period of recorded history—there came a revolution in the means of intercourse which made a change in commerce, and in all that springs from commerce, in industrial development, greater than all the changes of the preceding thousands of years. A greater change in the means of commerce of mankind has taken place since Wheeling was founded, since the first settlers built their log huts in the great forests on the banks of this river, than in all the previous period during which man had led an existence that can be called civilized.

Through the railway, the electric telegraph, and other developments, steam and electricity worked a complete revolution. This has meant, of course, that entirely new problems have sprung up. You have right in this immediate neighborhood a very much larger population than any similar region in all the United States held when the Continental Congress began its sessions; and the change in industrial conditions has been literally immeasurable. Those changed conditions need a corresponding change in the governmental agencies necessary for their regulation and supervision.

Such agencies were not provided, and could not have been provided, in default of a knowledge of prophecy by the men who founded the Republic. In those days each State could take care perfectly well of any corporations within its limits, and all it had to do was to try to encourage their upbuilding. Now the big corporations, although nominally the creatures of one State, usually do business in other States, and in a very large number of cases the wide variety of State laws on the subject of corporations has brought about the fact that the corporation is made in

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one State, but does almost all its work in entirely different States.

It has proved utterly impossible to get anything like uniformity of legislation among the States. Some States have passed laws about corporations which, if they had not been ineffective, would have totally prevented any important corporate work being done within their limits. Other States have such lax laws that there is no effective effort made to control any of the abuses. As a result we have a system of divided control—where the nation has something to say, but it is a little difficult to know exactly how much, and where the different States have each something to say, but where there is no supreme power that can speak with authority. It is, of course, a mere truism to say that every corporation, the smallest as well as the largest, is the creature of the State. Where the corporation is small there is very little need of exercising much supervision over it, but the stupendous corporations of the present day certainly should be under governmental supervision and regulation. The first effort to make is to give somebody the power to exercise that supervision, that regulation. We have already laws on the statute books. Those laws will be enforced, and are being enforced, with all the power of the national government, and wholly without regard to persons. But the power is very limited. Now I want you to take my words at their exact value. I think—I can not say I am sure, because it has often happened in the past that Congress has passed a law with a given purpose in view, and when that law has been judicially interpreted it has proved that the purpose was not achieved—but I think that by legislation additional power in the way of regulation of at least a number of these great corporations can be conferred. But, gentlemen, I firmly believe that in the end power must be given to the national government to exercise its full supervision and regulation

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of these great enterprises, and, if necessary, a Constitutional amendment must be resorted to for this purpose.

That is not new doctrine for me. That is the doctrine that I advocated on the stump two years ago. Some of my ultra-conservative friends have professed to be greatly shocked at my advocating it now. I would explain to those gentlemen, once for all, that they err whenever they think that I advocate on the stump anything that I will not try to put into effect after election. The objection is made that working along these lines will take time. So it will. Let me go back to my illustration of the Mississippi River. It took time to build the levees, but we built them. And if we have the proper intelligence, the proper resolution, and the proper self-restraint, we can work out the solution along the lines that I have indicated. Thus, the first thing is to give the national government the power. All the power that is given, I can assure you, will be used in a spirit as free as possible from rancor of any kind, but with the firmest determination to make big man and little man alike obey the law.

What we need first is power. Having gotten the power, remember the work won't be ended—it will be only fairly begun. And let me say again and again and again that you will not get the millennium—the millennium is some way off yet. But you will be in a position to make long strides in advance in the direction of securing a juster, fairer, wiser management of many of these corporations, both as regards the general public and as regards their relationship among themselves and to the investing public. When we have the power I most earnestly hope, and should most earnestly advocate, that it be used with the greatest wisdom and self-restraint.

The first thing to do would be to find out the facts. For that purpose I am absolutely clear that we need publicity—that we need it not as a matter of favor from



any one corporation, but as a matter of right, secured through the agents of the government, from all the corporations concerned. The mere fact of the publicity itself will tend to stop many of the evils, and it will show that some other alleged evils are imaginary, and finally in making evident the remaining evils—those that are not imaginary and that are not cured by the simple light of day—it will give us an intelligent appreciation of the methods to take in getting at them. We should have, under such circumstances, one sovereign to whom the big corporations should be responsible—a sovereign in whose courts a corporation could be held accountable for any failure to comply with the laws of the legislature of that sovereign. I do not think you can accomplish that among the forty-six sovereigns of the States. I think that it will have to be through the national government.

*[From an address to the Brotherhood of Locomotive Firemen, Chattanooga, Tenn., September 8, 1902.]*

. . . I believe so emphatically in your organization because, while it teaches the need of working in union, of working in association, of working with deep in our hearts, not merely on our lips, the sense of Brotherhood, yet of necessity it still keeps, as your organization always must keep, to the forefront the worth of the individual qualities of a man. I said to you that I came here in a sense not to speak to you, but to use your experience as an object-lesson for all of us, an object-lesson in good American citizenship. All professions, of course, do not call for the exercise to the same degree of the qualities of which I have spoken. Your profession is one of those which I am



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inclined to feel play in modern life a greater part from the standpoint of character than we entirely realize. There is in modern life, with the growth of civilization and luxury, a certain tendency to softening of the national fibre. There is a certain tendency to forget, in consequence of their disuse, the rugged virtues which lie at the back of manhood; and I feel that professions like yours, like the profession of the railroad men of the country, have a tonic effect upon the whole body politic.

It is a good thing that there should be a large body of our fellow-citizens—that there should be a profession—whose members must, year in and year out, display those old, old qualities of courage, daring, resolution, unflinching willingness to meet danger at need. I hope to see all our people develop the softer, gentler virtues to an ever increasing degree, but I hope never to see them lose the sterner virtues that make men men.

A man is not going to be a fireman or an engineer, or serve well in any other capacity on a railroad long if he has a "streak of yellow" in him. You are going to find it out, and he is going to be painfully conscious of it, very soon. It is a fine thing for our people that we should have those qualities in evidence before us in the life-work of a big group of our citizens.

In American citizenship, we can succeed permanently only upon the basis of standing shoulder to shoulder, working in association, by organization, each working for all, and yet remembering that we need each so to shape things that each man can develop to best advantage all the forces and powers at his command. In your organization you accomplish much by means of the Brotherhood, but you accomplish it because of the men who go to make up that Brotherhood.

If you had exactly the organization, exactly the laws, exactly the system, and yet were yourselves a poor set of

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men, the system would not save you. I will guarantee that, from time to time, you have men go in to try to serve for the nine months who prove that they do not have the stuff in them out of which you can make good men. You have to have the stuff in you, and, if you have the stuff, you can make out of it a much finer man by means of the association—but you must have the material out of which to make it. So it is in citizenship. . . .

*[From an address at Cincinnati, Ohio, September 20, 1902.]*

. . . A remedy much advocated at the moment is to take off the tariff from all articles which are made by trusts. To do this it will be necessary first to define trusts. The language commonly used by the advocates of the method implies that they mean all articles made by large corporations, and that the changes in tariff are to be made with punitive intent toward these large corporations. Of course if the tariff is to be changed in order to punish them, it should be changed so as to punish those that do ill, not merely those that are prosperous. It would be neither just nor expedient to punish the big corporations as big corporations; what we wish to do is to protect the people from any evil that may grow out of their existence or maladministration. Some of those corporations do well and others do ill. If in any case the tariff is found to foster a monopoly which does ill, of course no protectionist would object to a modification of the tariff sufficient to remedy the evil. But in very few cases does the so-called trust really monopolize the market. Take any very big corporation—I could mention them by score—which controls, say, something in the neighborhood

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of half of the products of a given industry. It is the kind of corporation that is always spoken of as a trust. Surely in rearranging the schedules affecting such a corporation it would be necessary to consider the interests of its smaller competitors which control the remaining part, and which, being weaker, would suffer most from any tariff designed to punish all the producers; for, of course, the tariff must be made light or heavy for big and little producers alike. Moreover, such a corporation necessarily employs very many thousands, often very many tens of thousands of workmen, and the minute we proceeded from denunciation to action it would be necessary to consider the interests of these workmen. Furthermore, the products of many trusts are unprotected, and would be entirely unaffected by any change in the tariff, or at most very slightly so. The Standard Oil Company offers a case in point; and the corporations which control the anthracite coal output offer another — for there is no duty whatever on anthracite coal.

I am not now discussing the question of the tariff as such; whether from the standpoint of the fundamental difference between those who believe in a protective tariff and those who believe in free trade; or from a standpoint of those who, while they believe in a protective tariff, feel that there could be a rearrangement of our schedules, either by direct legislation or by reciprocity treaties, which would result in enlarging our markets; nor yet from the standpoint of those who feel that stability of economic policy is at the moment our prime economic need, and that the benefits to be derived from any change in schedules would not compensate for the damage to business caused by the widespread agitation which would follow any attempted general revision of the tariff at this moment. Without regard to the wisdom of any one of those three positions it remains true that the real evils connected with the trusts

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can not be remedied by any change in the tariff laws. The trusts can be damaged by depriving them of the benefits of a protective tariff, only on condition of damaging all their smaller competitors, and all the wage-workers employed in the industry. This point is very important, and it is desirable to avoid any misunderstanding concerning it. I am not now considering whether or not, on grounds totally unconnected with the trusts, it would be well to lower the duties on various schedules, either by direct legislation or by legislation or treaties designed to secure as an offset reciprocal advantages from the nations with which we trade. My point in that changes in the tariff would have little appreciable effect on the trusts save as they shared in the general harm or good proceeding from such changes. No tariff change would help one of our smaller corporations, or one of our private individuals in business, still less one of our wage-workers, as against a large corporation in the same business; on the contrary, if it bore heavily on the large corporation it would inevitably be felt still more by that corporation's weaker rivals, while any injurious result would of necessity be shared by both the employer and the employed in the business concerned. The immediate introduction of substantial free trade in all articles manufactured by trusts, that is, by the largest and most successful corporations, would not affect some of the most powerful of our business combinations in the least, save by the damage done to the general business welfare of the country; others would undoubtedly be seriously affected, but much less so than their weaker rivals, while the loss would be divided between the capitalists and the laborers; and after the years of panic and distress had been lived through, and some return to prosperity had occurred, even though all were on a lower plane of prosperity than before, the relative difference between the trusts and their rivals would remain as marked as ever.



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In other words, the trust, or big corporation, would have suffered relatively to, and in the interest of, its foreign competitor; but its relative position toward its American competitors would probably be improved; little would have been done toward cutting out or minimizing the evils in the trusts; nothing toward securing adequate control and regulation of the large modern corporations. In other words, the question of regulating the trusts with a view to minimizing or abolishing the evils existent in them is separate and apart from the question of tariff revision. . . .

*[From an address at Logansport, Ind., September 23, 1902.]*

. . . An honest currency is the strongest symbol and expression of honest business life. The business world must exist largely on credit, and to credit confidence is essential. Any tampering with the currency, no matter with what purpose, if fraught with the suspicion of dishonesty, in result is fatal in its effects on business prosperity. Very ignorant and primitive communities are continually obliged to learn the elementary truth that the repudiation of debts is in the end ruinous to the debtors as a class; and when communities have moved somewhat higher in the scale of civilization they also learn that anything in the nature of a debased currency works similar damage. A financial system of assured honesty is the first essential.

Another essential for any community is perseverance in the economic policy which for a course of years is found best fitted to its peculiar needs. The question of combining such fixedness of economic policy as regards the tariff, while at the same time allowing for a necessary and proper

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readjustment of duties in particular schedules, as such readjustment becomes a matter of pressing importance, is not an easy one. It is perhaps too much to expect that from the discussion of such a question it would be possible wholly to eliminate political partisanship. Yet those who believe, as we all must when we think seriously of the subject, that the proper aim of the party system is after all simply to subserve the public good, can not but hope that where such partisanship on a matter of this kind conflicts with the public good it shall at least be minimized. It is all right and inevitable that we should divide on party lines, but woe to us if we are not Americans first, and party men second. What we really need in this country is to treat the tariff as a business proposition from the standpoint of the interests of the country as a whole, and not from the standpoint of the temporary needs of any political party. It surely ought not to be necessary to dwell upon the extreme unwisdom, from a business standpoint, from the standpoint of national prosperity, of violent and radical changes amounting to the direct upsetting of tariff policies at intervals of every few years. A nation like ours can adjust its business after a fashion to any kind of tariff. But neither our nation nor any other can stand the ruinous policy of readjusting its business to radical changes in the tariff at short intervals. This is more true now than ever it was before, for owing to the immense extent and variety of our products, the tariff schedules of to-day carry rates of duty on more than four thousand articles. Continual sweeping changes in such a tariff, touching so intimately the commercial interests of the nation which stands as one of the two or three greatest in the whole industrial world, can not but be disastrous. Yet on the other hand where the industrial needs of the nation shift as rapidly as they do with us, it is a matter of prime importance that we should be able to readjust

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our economic policy as rapidly as possible and with as little friction as possible to these needs.

We need a scheme which will enable us to provide a re-application of the principle to the changed conditions, The problem therefore is to devise some method by which these shifting needs can be recognized and the necessary readjustments of duties provided without forcing the entire business community, and therefore the entire nation, to submit to a violent surgical operation, the mere threat of which, and still more the accomplished fact of which, would probably paralyze for a considerable time all the industries of the country. Such radical action might very readily reproduce the conditions from which we suffered nine years ago, in 1893. It is on every account most earnestly to be hoped that this problem can be solved in some manner into which partisanship shall enter as a purely secondary consideration, if at all; that is, in some manner which shall provide for an earnest effort by non-partisan inquiry and action to secure any changes the need of which is indicated by the effect found to proceed from a given rate of duty on a given article; its effect, if any, as regards the creation of a substantial monopoly; its effect upon domestic prices, upon the revenue of the government, upon importations from abroad, upon home productions, and upon consumption. In other words, we need to devise some machinery by which, while persevering in the policy of a protective tariff, in which I think the nation as a whole has now generally acquiesced, we would be able to correct the irregularities and remove the incongruities produced by changing conditions, without destroying the whole structure. Such machinery would permit us to continue our definitely settled tariff policy, while providing for the changes in duties upon particular schedules which must inevitably and necessarily take place from time to time as matters of legislative and adminis-

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trative detail. This would secure the needed stability of economic policy which is a prime factor in our industrial success, while doing away with any tendency to fossilization. It would recognize the fact that, as our needs shift, it may be found advisable to alter rates and schedules, adapting them to the changed conditions and necessities of the whole people; and this would be in no wise incompatible with preserving the principle of protection, for belief in the wisdom of a protective tariff is in no way inconsistent with frankly admitting the desirability of changing a set of schedules, when from any cause such change is in the interests of the nation as a whole—and our tariff policy is designed to favor the interests of the nation as a whole and not those of any particular set of individuals save as an incident to this building up of national well-being. There are two or three different methods by which it will be possible to provide such readjustment without any shock to the business world. My personal preference would be for action which should be taken only after preliminary inquiry by and upon the findings of a body of experts of such high character and ability that they could be trusted to deal with the subject purely from the standpoint of our business and industrial needs; but, of course, Congress would have to determine for itself the exact method to be followed. The Executive has at its command the means for gathering most of the necessary data, and can act whenever it is the desire of Congress that it should act. That the machinery for carrying out the policy above outlined can be provided I am very certain, if only our people will make up their minds that the health of the community will be subserved by treating the whole question primarily from the standpoint of the business interests of the entire country, rather than from the standpoint of the fancied interests of any group of politicians.



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Of course in making any changes we should have to proceed in accordance with certain fixed and definite principles, and the most important of these is an avowed determination to protect the interests of the American producer, be he business man, wage-worker, or farmer. The one consideration which must never be omitted in a tariff change is the imperative need of preserving the American standard of living for the American workingman. The tariff rate must never fall below that which will protect the American workingman by allowing for the difference between the general labor cost here and abroad, so as at least to equalize the conditions arising from the difference in the standard of labor here and abroad—a difference which it should be our aim to foster in so far as it represents the needs of better educated, better paid, better fed, and better clothed workingmen of a higher type than any to be found in a foreign country. At all hazards, and no matter what else is sought for or accomplished by changes of the tariff, the American workingman must be protected in his standard of wages, that is, in his standard of living, and must be secured the fullest opportunity of employment. Our laws should in no event afford advantage to foreign industries over American industries. They should in no event do less than equalize the difference in conditions at home and abroad. The general tariff policy to which, without regard to changes in detail, I believe this country to be irrevocably committed, is fundamentally based upon ample recognition of the difference in labor cost here and abroad; in other words, the recognition of the need for full development of the intelligence, the comfort, the high standard of civilized living and the inventive genius of the American workingman as compared to the workingman of any other country in the world.

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*[From an address at the Founders' Day dinner  
of the Union League Club, Philadelphia,  
Penn., November 22, 1902.]*

. . . No nation as great as ours can expect to escape the penalty of greatness, for greatness does not come without trouble and labor. There are problems ahead of us at home and problems abroad, because such problems are incident to the working out of a great national career. We do not shrink from them. Scant is our patience with those who preach the gospel of craven weakness. No nation under the sun ever yet played a part worth playing. if it feared its fate overmuch—if it did not have the courage to be great. We of America, we, the sons of a nation yet in the pride of its lusty youth, spurn the teachings of distrust, spurn the creed of failure and despair. We know that the future is ours if we have in us the manhood to grasp it, and we enter the new century girding our loins for the contest before us, rejoicing in the struggle, and resolute so to bear ourselves that the nation's future shall even surpass her glorious past.

*[From a personal letter, November 26, 1902.]*

I am in receipt of your letter of November 10 and of one from Mr. — under date of November 11, in reference to the appointment of Dr. Crum as collector of the Port of Charleston.

In your letter you make certain specific charges against Dr. Crum, tending to show his unfitness in several respects for the office sought. These charges are entitled to the utmost consideration from me and I shall go over

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them carefully before taking any action. After making these charges you add, as a further reason for opposition to him, that he is a colored man, and after reciting the misdeeds that followed carpet-bag rule and negro domination in South Carolina, you say that "we have sworn never again to submit to the rule of the African, and such an appointment as that of Dr. Crum to any such office forces us to protest unanimously against this insult to the white blood"; and you add that you understood me to say that I would never force a negro on such a community as yours. Mr. — puts the objection of color first, saying: "First he is a colored man, and that of itself ought to bar him from the office." In view of these last statements, I think I ought to make clear to you why I am concerned and pained by your making them and what my attitude is as regards all such appointments. How anyone could have gained the idea that I had said I would not appoint reputable and upright colored men to office, when objection was made to them solely on account of their color, I confess I am wholly unable to understand. At the time of my visit to Charleston last spring, I had made, and since that time I have made, a number of such appointments from several States in which there is a considerable colored population. For example, I made one such appointment in Mississippi, and another in Alabama, shortly before my visit to Charleston. I had at that time appointed two colored men as judicial magistrates in the District of Columbia. I have recently announced another such appointment for New Orleans, and have just made one from Pennsylvania. The great majority of my appointments in every State have been of white men. North and South alike it has been my sedulous endeavor to appoint only men of high character and good capacity, whether white or black. But it has been my consistent policy in every State where their numbers warranted it

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to recognize colored men of good repute and standing in making appointments to office. These appointments of colored men have in no State made more than a small proportion of the total number of appointments. I am unable to see how I can legitimately be asked to make an exception for South Carolina. In South Carolina, to the four most important positions in the State I have appointed three men and continued in office a fourth, all of them white men—three of them originally Gold Democrats—two of them, as I am informed, the sons of Confederate soldiers. I have been informed by the citizens of Charleston whom I have met that these four men represent a high grade of public service.

I do not intend to appoint any unfit man to office. So far as I legitimately can I shall always endeavor to pay regard to the wishes and feelings of the people of each locality; but I cannot consent to take the position that the door of hope—the door of opportunity—is to be shut upon any man, no matter how worthy, purely upon grounds of race or color. Such an attitude would, according to my convictions, be fundamentally wrong. If, as you hold, the great bulk of the colored people are not yet fit in point of character and influence to hold such positions, it seems to me that it is worth while putting a premium upon the effort among them to achieve the character and standing which will fit them.

The question of “negro domination” does not enter into the matter at all. It might as well be asserted that when I was Governor of New York I sought to bring about negro domination in that State because I appointed two colored men of good character and standing to responsible positions—one of them to a position paying a salary twice as large as that paid in the office now under consideration—one of them as a director of the Buffalo exposition. The question raised by you and Mr. — in



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the statements to which I refer is simply whether it is to be declared that under no circumstances shall any man of color, no matter how upright and honest, no matter how good a citizen, no matter how fair in his dealings with his fellows, be permitted to hold any office under our government. I certainly can not assume such an attitude, and you must permit me to say that in my view it is an attitude no man should assume, whether he looks at it from the standpoint of the true interest of the white men of the South or of the colored men of the South—not to speak of any other section of the Union. It seems to me that it is a good thing from every standpoint to let the colored man know that if he shows in marked degree the qualities of good citizenship—the qualities which in a white man we feel are entitled to reward—then he will not be cut off from all hope of similar reward.

*[From his second annual message to Congress,  
December 2, 1902.]*

. . . How to secure fair treatment alike for labor and for capital, how to hold in check the unscrupulous man, whether employer or employee, without weakening individual initiative, without hampering and cramping the industrial development of the country, is a problem fraught with great difficulties and one which it is of the highest importance to solve on lines of sanity and far-sighted common-sense as well as of devotion to the right. This is an era of federation and combination. Exactly as business men find they must often work through corporations, and as it is a constant tendency of these corporations to grow larger, so it is often necessary for laboring men to work in federations, and these have become important fac-

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tors of modern industrial life. Both kinds of federation, capitalistic and labor, can do much good, and as a necessary corollary they can both do evil. Opposition to each kind of organization should take the form of opposition to whatever is bad in the conduct of any given corporation or union—not of attacks upon corporations as such nor upon unions as such; for some of the most far-reaching beneficent work for our people has been accomplished through both corporations and unions. Each must refrain from arbitrary or tyrannous interference with the rights of others. Organized capital and organized labor alike should remember that in the long run the interest of each must be brought into harmony with the interest of the general public; and the conduct of each must conform to the fundamental rules of obedience to the law, of individual freedom, and of justice and fair dealing toward all. Each should remember that in addition to power it must strive after the realization of healthy, lofty, and generous ideals. Every employer, every wage-worker, must be guaranteed his liberty and his right to do as he likes with his property or his labor so long as he does not infringe upon the rights of others. It is of the highest importance that employer and employee alike should endeavor to appreciate each the viewpoint of the other and the sure disaster that will come upon both in the long run if either grows to take as habitual an attitude of sour hostility and distrust toward the other. Few people deserve better of the country than those representatives both of capital and labor—and there are many such—who work continually to bring about a good understanding of this kind, based upon wisdom and upon broad and kindly sympathy between employers and employed. Above all, we need to remember that any kind of class animosity in the political world is, if possible, even more wicked, even more destructive to national welfare, than sectional, race, or religious animosity. We can

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get good government only upon condition that we keep true to principles upon which this Nation was founded, and judge each man not as a part of a class, but upon his individual merits. All that we have a right to ask of any man, rich or poor, whatever his creed, his occupation, his birthplace, or his residence, is that he shall act well and honorably by his neighbor and by his country. We are neither for the rich man as such nor for the poor man as such; we are for the upright man, rich or poor. So far as the constitutional powers of the National Government touch these matters of general and vital moment to the Nation, they should be exercised in conformity with the principles above set forth. . . .

In dealing with the Indians our aim should be their ultimate absorption into the body of our people. But in many cases this absorption must and should be very slow. In portions of the Indian Territory the mixture of blood has gone on at the same time with progress in wealth and education, so that there are plenty of men with varying degrees of purity of Indian blood who are absolutely indistinguishable in point of social, political, and economic ability from their white associates. There are other tribes which have as yet made no perceptible advance toward such equality. To try to force such tribes too fast is to prevent their going forward at all. Moreover, the tribes live under widely different conditions. Where a tribe has made considerable advance and lives on fertile farming soil it is possible to allot the members lands in severalty much as is the case with white settlers. There are other tribes where such a course is not desirable. On the arid prairie lands the effort should be to induce the Indians to lead pastoral rather than agricultural lives, and to permit them to settle in villages rather than to force them into isolation.

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The large Indian schools situated remote from any Indian reservation do a special and peculiar work of great importance. But, excellent though these are, an immense amount of additional work must be done on the reservations themselves among the old, and above all among the young, Indians.

The first and most important step toward the absorption of the Indian is to teach him to earn his living; yet it is not necessarily to be assumed that in each community all Indians must become either tillers of the soil or stock raisers. Their industries may properly be diversified, and those who show special desire or adaptability for industrial or even commercial pursuits should be encouraged so far as practicable to follow out each his own bent.

Every effort should be made to develop the Indian along the lines of natural aptitude, and to encourage the existing native industries peculiar to certain tribes, such as the various kinds of basket weaving, canoe building, smith work, and blanket work. Above all, the Indian boys and girls should be given confident command of colloquial English, and should ordinarily be prepared for a vigorous struggle with the conditions under which their people live, rather than for immediate absorption into some more highly developed community.

*[Address at a dinner of the Young Men's Christian Association, Washington, D. C., January 19, 1903.]*

It is no accident that we should meet here to celebrate a record of fifty years—that period which covers the half century which has seen the gigantic industrial change of the world, which has seen the fruition of the forces that



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have brought about a revolution, socially and industrially, within the fifty years such as was hardly seen within any preceding five centuries. Life has been very intense, has been carried on at a very high pressure, during that half century; more intense, carried on at a higher pressure, than ever before. That means of course that all the forces have been raised to a higher degree of power—the forces of evil, and, thank Heaven, also the forces of good. If it had not been for the work of such organizations as this, for such organized effort as that represented by you here to-night, the immense material progress of the world during the past half century would have been a progress that would have told for ill for the nations, not for good. We can say with truth that we are better off than we were. We can say that the creed of those who have faith is the right creed as justified in present history, because side by side with this great material development, and with an even stronger rate of growth than the forces of evil, have grown the forces of good. If it had not been for the work done by those who founded this movement, and, of course, by all those who have taken part in similar movements, in all movements for good, in every movement for social betterment, for civic betterment, in every movement to make men decent and manly and strong—if it had not been for the work done by them, if they had sat supine and thought things would make themselves better, things would have become steadily worse. We see all around us people who say, “Oh, well, things will come out all right.” So they will; but not because there are men who are content to *say* that they will come out all right; but because there is a sufficient number of earnest men with the root of righteousness in them who are bound to *do* what will make them come out right.

The remarkable concentration of our lives during the last half century has rendered it possible for anything that

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is evil to manifest itself more strongly than ever before, and therefore made it necessary for us to see that the good has a corresponding development. A hundred years ago there was no such need for the Young Men's Christian Associations, for the invaluable Young Women's Christian Associations. Life was simpler. The temptation would come surely to every man, but it would not come so frequently and in so intense a form. As the forces of evil manifested themselves in stronger and stronger form they had to be met, if they were to be successfully grappled with, by organized effort, by the effort of the many, which must always be stronger than the effort of one; and the successful effort to combat the forces of evil had to take just such shape as has been given to the growth of the Young Men's Christian Associations. It had to take the shape of combining decency and efficiency. There are many things that are so true that it seems almost trite to speak of them, and yet it is continually necessary to speak of them. There have been philanthropic movements led and supported by most excellent people, which, nevertheless, have produced results altogether incommensurable with the efforts spent, because they failed to combine as this movement has combined a recognition of the needs of human nature with a resolute effort to make that human nature better.

I have been acquainted especially with three types of your work: the work in the army and navy, the work among railroad men, and the work among college students. These three classes are not going to be effectually reached as classes by any effort which fails to take account of the fact that they demand manliness as well as virtue; and you can make them straight only on condition that in making them straight you also keep in mind that it is necessary for them to be strong. Remember Wesley's remark when some one criticised him because his hymn tunes were

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so good. He answered that he was not going to leave all the good tunes to the devil. We want to be exceedingly careful that the impression shall not get about that good men intend to leave strength to those who serve the devil. I was very much interested in what was said by Mr. Mott as to the meeting at Yale a few nights ago, where the captain of the football team and the captain of the crew of next season both were present. I think that is typical of the whole movement. I am certain that those who have had experience in the army and navy have seen that in the long run the man who is a decent man is apt to be the man who is the best soldier. The work among the railroad men has always particularly appealed to me because the railroad men are those who follow that modern industry which more than any other modern industry makes demand upon its followers for the heroic virtues, for the willingness to take risks, the willingness to accept responsibilities, the readiness to adopt a standard of duty which will require at need the sacrifice of life; those who follow it must possess both the power to obey and the power to act on individual initiative—the power to take responsibility. You can make men like that accept morality if you can make them understand that it is not only compatible with but is demanded by essential manliness. The work of the Y. M. C. A. has grown so among college students, for instance, because (I think I am right in saying) it has tried, not to dwarf any of the impulses of the young, vigorous men, but to guide them aright. It has sought not to make a man's development one-sided, not to prevent his being a man, but to see that he is in the fullest sense a man, and a good man. We greet to-night with peculiar pleasure the men who served in the great war. Those men won in the day of trial because they and their fellows had in them, in the first place, the power of devotion to an ideal, and, in the next place, the strength to realize that power

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in effective fashion. If the men of '61 had not been driven forward by a spirit which made them anxious to lay down their lives, if need should be, rather than to see the flag of the Union torn in twain, if they had not had in them the lift toward loftier things which comes to those who value life as of small account compared to devotion to country and to the flag, if they had not in the truest and greatest and deepest sense of the word been patriotic, then no amount of fighting capacity would have saved them. I don't care how good natural soldiers or sailors they had been, if their ambitions had been personal, if they had been fundamentally disloyal, if each had been striving to build up himself and had viewed his fellows as rivals to be trampled down for his own advantage, then failure would have come upon them. If Grant and Sherman and Thomas and Farragut had not all felt that they were fighting for one end, that they were holding up the arms of mighty Lincoln as he toiled and wrought and suffered for the people, then their prowess would have availed naught, and this Nation would have gone down into bloody anarchy, would have crumbled into dust as so many republics had crumbled of old. They needed fervent devotion to country, devotion to the right, and power to fight.

In addition to the lofty ideal—in no way as a substitute for it, but in addition to this power of devotion to an ideal—the man must have the fibre of heart, the fibre of body, to make his devotion take effective shape for the Nation's welfare. And nowadays we shall win out, in the fight for a loftier life—we shall make this twentieth century better and not worse than any century that has gone before it—in proportion as we approach the problems that face us as this society has approached those problems, with a firm resolution to neglect neither side of the development of our people, to strive to make the young men decent, God-fearing, law-abiding, honor-loving, justice-



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doing; and also fearless and strong, able to hold their own in the hurly-burly of the world's work, able to strive mightily that the forces of right may be in the end triumphant.

*[From an address at a dinner at Canton, Ohio,  
on the anniversary of William McKinley's  
birthday, January 27, 1903.]*

. . . It was given to President McKinley to take the foremost place in our political life at a time when our country was brought face to face with problems more momentous than any whose solution we have ever attempted, save only in the Revolution and in the Civil War; and it was under his leadership that the Nation solved these mighty problems aright. Therefore he shall stand in the eyes of history not merely as the first man of his generation, but as among the greatest figures in our national life, coming second only to the men of the two great crises in which the Union was founded and preserved.

No man could carry through successfully such a task as President McKinley undertook, unless trained by long years of effort for its performance. Knowledge of his fellow-citizens, ability to understand them, keen sympathy with even their innermost feelings, and yet power to lead them, together with far-sighted sagacity and resolute belief both in the people and in their future—all these were needed in the man who headed the march of our people during the eventful years from 1896 to 1901. These were the qualities possessed by McKinley and developed by him throughout his whole history previous to assuming the Presidency. As a lad he had the inestimable privilege of serving, first in the ranks, and then as a

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commissioned officer, in the great war for national union, righteousness, and grandeur; he was one of those whom a kindly Providence permitted to take part in a struggle which ennobled every man who fought therein. He who when little more than a boy had seen the grim steadfastness which after four years of giant struggle restored the Union and freed the slaves was not thereafter to be daunted by danger or frightened out of his belief in the great destiny of our people.

Some years after the war closed McKinley came to Congress, and rose, during a succession of terms, to leadership in his party in the lower House. He also became Governor of his native State, Ohio. During this varied service he received practical training of the kind most valuable to him when he became Chief Executive of the Nation. To the high faith of his early years was added the capacity to realize his ideals, to work with his fellow-men at the same time that he led them.

President McKinley's rise to greatness had in it nothing of the sudden, nothing of the unexpected or seemingly accidental. Throughout his long term of service in Congress there was a steady increase alike in his power of leadership and in the recognition of that power both by his associates in public life and by the public itself. Session after session his influence in the House grew greater; his party antagonists grew to look upon him with constantly increasing respect, his party friends with constantly increasing faith and admiration. Eight years before he was nominated for President he was already considered a Presidential possibility. Four years before he was nominated only his own high sense of honor prevented his being made a formidable competitor of the chief upon whom the choice of the convention then actually fell. In 1896, he was chosen because the great mass of his party knew him and believed in him and regarded him as symboliz-

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ing their ideals, as representing their aspirations. In estimating the forces which brought about this nomination and election I do not undervalue that devoted personal friendship which he had the faculty to inspire in so marked a degree among the ablest and most influential leaders; this leadership was of immense consequence in bringing about the result; but, after all, the prime factor was the trust in and devotion to him felt by the great mass of men who had come to accept him as their recognized spokesman. In his nomination the national convention of a great party carried into effect in good faith the deliberate judgment of that party as to whom its candidate should be.

But even as a candidate President McKinley was far more than a candidate of a party and as President he was in the broadest and fullest sense the President of all the people of all sections of the country.

His first nomination came to him because of the qualities he had shown in healthy and open political leadership, the leadership which by word and deed impresses itself as a virile force for good upon the people at large and which has nothing in common with mere intrigue or manipulation. But, in 1896, the issue was fairly joined, chiefly upon a question which as a party question was entirely new, so that the old lines of political cleavage were, in large part, abandoned. All other issues sank in importance when compared with the vital need of keeping our financial system on the high and honorable plane imperatively demanded by our position as a great civilized power. As the champion of such a principle President McKinley received the support not only of his own party, but of hundreds of thousands of those to whom he had been politically opposed. He triumphed, and he made good with scrupulous fidelity the promises upon which the campaign was won. We were at the time in a period of great industrial depression, and it was promised for and on behalf of McKinley that if he

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were elected our financial system should not only be preserved unharmed but improved and our economic system shaped in accordance with those theories which have always marked our periods of greatest prosperity. The promises were kept and following their keeping came the prosperity which we now enjoy. All that was foretold concerning the well-being which would follow the election of McKinley has been justified by the event. But as so often happens in our history, the President was forced to face questions other than those at issue at the time of his election. Within a year the situation in Cuba had become literally intolerable. President McKinley had fought too well in his youth, he knew too well at first hand what war really was, lightly to enter into a struggle. He sought by every honorable means to preserve peace, to avert war. He made every effort consistent with the national honor to bring about an amicable settlement of the Cuban difficulty. Then, when it became evident that these efforts were useless, that peace could not be honorably entertained, he devoted his strength to making the war as short and as decisive as possible. It is needless to tell the result in detail. Suffice it to say that rarely indeed in history has a contest so far-reaching in the importance of its outcome been achieved with such ease. There followed a harder task. As a result of the war we came into possession of Cuba, Porto Rico, and the Philippines. In each island the conditions were such that we had to face problems entirely new to our national experience, and, moreover, in each island or group of islands the problems differed radically from those presented in the others. In Porto Rico the task was simple. The island could not be independent. It became in all essentials a part of the Union. It has been given all the benefits of our economic and financial system. Its inhabitants have been given the highest individual liberty, while yet their government has been



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kept under the supervision of officials so well chosen that the island can be appealed to as affording a model for all such experiments in the future; and this result was mainly owing to the admirable choice of instruments by President McKinley when he selected the governing officials.

In Cuba, where we were pledged to give the island independence, the pledge was kept not merely in letter but in spirit. It would have been a betrayal of our duty to have given Cuba independence out of hand. President McKinley, with his usual singular sagacity in the choice of agents, selected in General Leonard Wood the man of all others best fit to bring the island through its uncertain period of preparation for independence, and the result of his wisdom was shown when last May the island became in name and in fact a free Republic, for it started with a better equipment and under more favorable conditions than had ever previously been the case with any Spanish-American commonwealth.

Finally, in the Philippines, the problem was one of great complexity. There was an insurrectionary party claiming to represent the people of the islands and putting forth their claim with a certain speciousness which deceived no small number of excellent men here at home, and which afforded to yet others a chance to arouse a factious party spirit against the President. Of course, looking back, it is now easy to see that it would have been both absurd and wicked to abandon the Philippine Archipelago and let the scores of different tribes—Christian, Mohammedan, and pagan, in every stage of semi-civilization and Asiatic barbarism—turn the islands into a welter of bloody savagery, with the absolute certainty that some strong power would have to step in and take possession. But though now it is easy enough to see that our duty was to stay in the islands, to put down the insurrection by force of arms, and then to establish freedom-giving civil government, it needed gen-

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uine statesmanship to see this and to act accordingly at the time of the first revolt. A weaker and less far-sighted man than President McKinley would have shrunk from a task very difficult in itself, and certain to furnish occasion for attack and misrepresentation no less than for honest misunderstanding. But President McKinley never flinched. He refused to consider the thought of abandoning our duty in the new possessions. While sedulously endeavoring to act with the utmost humanity toward the insurrectionists, he never faltered in the determination to put them down by force of arms, alike for the sake of our own interest and honor, and for the sake of the interest of the islanders, and particularly of the great numbers of friendly natives, including those most highly civilized, for whom abandonment by us would have meant ruin and death. Again his policy was most amply vindicated. Peace has come to the islands, together with a greater measure of individual liberty and self-government than they have ever before known. All the tasks set us as a result of the war with Spain have so far been well and honorably accomplished, and as a result this Nation stands higher than ever before among the nations of mankind.

President McKinley's second campaign was fought on the issue of approving what he had done in his first administration, and specifically what he had done as regards these problems springing out of the war with Spain. The result was that the popular verdict in his favor was more overwhelming than it had been before.

No other President in our history has seen high and honorable effort crowned with more conspicuous personal success. No other President entered upon his second term feeling such right to a profound and peaceful satisfaction. Then by a stroke of horror, so strange in its fantastic iniquity as to stand unique in the black annals of crime, he was struck down. The brave, strong, gentle heart was

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stilled forever, and word was brought to the woman who wept that she was to walk thenceforth alone in the shadow. The hideous infamy of the deed shocked the Nation to its depths, for the man thus struck at was in a peculiar sense the champion of the plain people, in a peculiar sense the representative and the exponent of those ideals which, if we live up to them, will make, as they have largely made, our country a blessed refuge for all who strive to do right and to live their lives simply and well as light is given them. The Nation was stunned, and the people mourned with a sense of bitter bereavement because they had lost a man whose heart beat for them as the heart of Lincoln once had beaten. We did right to mourn; for the loss was ours, not his. He died in the golden fulness of his triumph. He died victorious in that highest of all kinds of strife—the strife for an ampler, juster, and more generous national life. For him the laurel; but woe for those whom he left behind; woe to the Nation that lost him; and woe to mankind that there should exist creatures so foul that one among them should strike at so noble a life.

We are gathered together to-night to recall his memory, to pay our tribute of respect to the great chief and leader who fell in the harness, who was stricken down while his eyes were bright with “the light that tells of triumph tasted.” We can honor him best by the way we show in actual deed that we have taken to heart the lessons of his life. We must strive to achieve, each in the measure that he can, something of the qualities which made President McKinley a leader of men, a mighty power for good—his strength, his courage, his courtesy and dignity, his sense of justice, his ever-present kindness and regard for the rights of others. He won greatness by meeting and solving the issues as they arose—not by shirking them—meeting them with wisdom, with the exercise of the most skilful and cautious judgment, but with fearless resolution when

the time of crisis came. He met each crisis on its own merits; he never sought excuse for shirking a task in the fact that it was different from the one he had expected to face. The long public career, which opened when as a boy he carried a musket in the ranks and closed when as a man in the prime of his intellectual strength he stood among the world's chief statesmen, came to what it was because he treated each triumph as opening the road to fresh effort, not as an excuse for ceasing from effort. He undertook mighty tasks. Some of them he finished completely; others we must finish; and there remain yet others which he did not have to face, but which, if we are worthy to be the inheritors of his principles, we will in our turn face with the same resolution, the same sanity, the same unfaltering belief in the greatness of this country, and unfaltering championship of the rights of each and all of our people, which marked his high and splendid career.

*[From an address at the celebration of the two hundredth anniversary of the birth of John Wesley, New York, February 26, 1903.]*

. . . Since the days of the Revolution not only has the Methodist Church increased greatly in the old communities of the thirteen original States, but it has played a peculiar and prominent part in the pioneer growth of our country, and has in consequence assumed a position of immense importance throughout the vast region west of the Alleghanies which has been added to our Nation since the days when the Continental Congress first met.

For a century after the Declaration of Independence the greatest work of our people, with the exception only of the work of self-preservation under Lincoln, was the



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work of the pioneers as they took possession of this continent. During that century we pushed westward from the Alleghanies to the Pacific, southward to the Gulf and the Rio Grande, and also took possession of Alaska. The work of advancing our boundary, of pushing the frontier across forest and desert and mountain chain, was the great typical work of our Nation; and the men who did it—the frontiersmen, the pioneers, the backwoodsmen, plainsmen, mountain men—formed a class by themselves. It was an iron task, which none but men of iron soul and iron body could do. The men who carried it to a successful conclusion had characters strong alike for good and for evil. Their rugged natures made them powers who served light or darkness with fierce intensity; and together with heroic traits they had those evil and dreadful tendencies which are but too apt to be found in characters of heroic possibilities. Such men make the most efficient servants of the Lord if their abounding vitality and energy are directed aright; and if misdirected their influence is equally potent against the cause of Christianity and true civilization. In the hard and cruel life of the border, with its grim struggle against the forbidding forces of wild nature and wilder men, there was much to pull the frontiersman down. If left to himself, without moral teaching and moral guidance, without any of the influences that tend toward the uplifting of man and the subduing of the brute within him, sad would have been his, and therefore our, fate. From this fate we have been largely rescued by the fact that together with the rest of the pioneers went the pioneer preachers; and all honor be given to the Methodists for the great proportion of these pioneer preachers whom they furnished.

These preachers were of the stamp of old Peter Cartwright—men who suffered and overcame every hardship in common with their flock, and who in addition tamed the

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wild and fierce spirits of their fellow-pioneers. It was not a task that could have been accomplished by men desirous to live in the soft places of the earth and to walk easily on life's journey. They had to possess the spirit of the martyrs; but not of martyrs who could merely suffer, not of martyrs who could oppose only passive endurance to wrong. The pioneer preachers warred against the forces of spiritual evil with the same fiery zeal and energy that they and their fellows showed in the conquest of the rugged continent. They had in them the heroic spirit, the spirit that scorns ease if it must be purchased by failure to do duty, the spirit that courts risk and a life of hard endeavor if the goal to be reached is really worth attaining. Great is our debt to these men and scant the patience we need show toward their critics. At times they seemed hard and narrow to those whose training and surroundings had saved them from similar temptations; and they have been criticised, as all men, whether missionaries, soldiers, explorers, or frontier settlers, are criticised when they go forth to do the rough work that must inevitably be done by those who act as the first harbingers, the first heralds, of civilization in the world's dark places. It is easy for those who stay at home in comfort, who never have to see humanity in the raw, or to strive against the dreadful naked forces which appear clothed, hidden, and subdued in civilized life—it is easy for such to criticise the men who, in rough fashion, and amid grim surroundings, make ready the way for the higher life that is to come afterward; but let us all remember that the untempted and the effortless should be cautious in passing too heavy judgment upon their brethren who may show hardness, who may be guilty of shortcomings, but who nevertheless do the great deeds by which mankind advances. These pioneers of Methodism had the strong, militant virtues which go to the accomplishment of such great deeds. Now

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and then they betrayed the shortcomings natural to men of their type; but their shortcomings seem small indeed when we place beside them the magnitude of the work they achieved.

And now, friends, in celebrating the wonderful growth of Methodism, in rejoicing at the good it has done to the country and to mankind, I need hardly ask a body like this to remember that the greatness of the fathers becomes to the children a shameful thing if they use it only as an excuse for inaction instead of as a spur to effort for noble aims. I speak to you not only as Methodists—I speak to you as American citizens. The pioneer days are over. We now all of us form parts of a great civilized nation, with a complex industrial and social life and infinite possibilities both for good and for evil. The instruments with which, and the surroundings in which, we work, have changed immeasurably from what they were in the days when the rough backwoods preachers ministered to the moral and spiritual needs of their rough backwoods congregations. But if we are to succeed, the spirit in which we do our work must be the same as the spirit in which they did theirs. These men drove forward, and fought their way upward, to success, because their sense of duty was in their hearts, in the very marrow of their bones. It was not with them something to be considered as a mere adjunct to their theology, standing separate and apart from their daily life. They had it with them week days as well as Sundays. They did not divorce the spiritual from the secular. They did not have one kind of conscience for one side of their lives and another for another.

If we are to succeed as a nation we must have the same spirit in us. We must be absolutely practical, of course, and must face facts as they are. The pioneer preachers of Methodism could not have held their own for a fortnight if they had not shown an intense practicability of

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spirit, if they had not possessed the broadest and deepest sympathy for, and understanding of, their fellowmen. But in addition to the hard, practical common-sense needed by each of us in life, we must have a lift toward lofty things or we shall be lost, individually and collectively, as a nation. Life is not easy, and least of all is it easy for either the man or the nation that aspires to do great deeds. In the century opening, the play of the infinitely far-reaching forces and tendencies which go to make up our social system bids fair to be even fiercer in its activity than in the century which has just closed. If during this century the men of high and fine moral sense show themselves weaklings; if they possess only that cloistered virtue which shrinks shuddering from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the men of might contend for the mastery; if they stand aside from the pressure and conflict; then as surely as the sun rises and sets all of our great material progress, all the multiplication of the physical agencies which tend for our comfort and enjoyment, will go for naught, and our civilization will become a brutal sham and mockery. If we are to do as I believe we shall and will do, if we are to advance in broad humanity, in kindness, in the spirit of brotherhood, exactly as we advance in our conquest over the hidden forces of nature, it must be by developing strength in virtue and virtue in strength, by breeding and training men who shall be both good and strong, both gentle and valiant—men who scorn wrongdoing, and who at the same time have both the courage and the strength to strive mightily for the right. Wesley accomplished so much for mankind because he refused to leave the stronger, manlier qualities to be availed of only in the interest of evil. The Church he founded has through its career been a Church for the poor as well as for the rich and has known no distinction of persons. It has been a Church



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whose members, if true to the teachings of its founder, have sought for no greater privilege than to spend and be spent in the interest of the higher life, who have prided themselves, not on shirking rough duty, but on undertaking it and carrying it to a successful conclusion.

*[From an address at Chicago, Ill., April 2, 1903.]*

. . . The Monroe Doctrine is not international law, and though I think one day it may become such, this is not necessary as long as it remains a cardinal feature of our foreign policy and as long as we possess both the will and the strength to make it effective. This last point, my fellow-citizens, is all important, and is one which as a people we can never afford to forget. I believe in the Monroe Doctrine with all my heart and soul; I am convinced that the immense majority of our fellow-countrymen so believe in it; but I would infinitely prefer to see us abandon it than to see us put it forward and bluster about it, and yet fail to build up the efficient fighting strength which in the last resort can alone make it respected by any strong foreign power whose interest it may ever happen to be to violate it.

Boasting and blustering are as objectionable among nations as among individuals, and the public men of a great nation owe it to their sense of national self-respect to speak courteously of foreign powers, just as a brave and self-respecting man treats all around him courteously. But though to boast is bad, and causelessly to insult another, worse, yet worse than all is it to be guilty of boasting, even without insult, and when called to the proof to be unable to make such boasting good. There is a homely old adage

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which runs: "Speak softly and carry a big stick; you will go far." If the American Nation will speak softly, and yet build, and keep at a pitch of the highest training, a thoroughly efficient navy, the Monroe Doctrine will go far. I ask you to think over this. If you do, you will come to the conclusion that it is mere plain common-sense, so obviously sound that only the blind can fail to see its truth and only the weakest and most irresolute can fail to desire to put it into force. . . .

*[From an address at Omaha, Neb., April 27, 1903.]*

. . . Our complex industrial civilization has not only been productive of much benefit, but has also brought us face to face with many puzzling problems; problems that are puzzling, partly because there are men that are wicked, partly because there are good men who are foolish or short-sighted. There are many such to-day—the problems of labor and capital, the problems which we group together rather vaguely when we speak of the problems of the trusts, the problems affecting the farmers on the one hand, the railroads on the other. It would not be possible in any one place to deal with the particular shapes which these problems take at that time and in that place. And yet, there are certain general rules which can be laid down for dealing with them, and those rules are the immutable rules of justice, of sanity, of courage, of common-sense. Six months ago it fell to my lot to appoint a commission to investigate into and conclude matters connected with the great and menacing strike in the anthracite coal fields of Pennsylvania. On that commission I appointed representatives of the church, of the bench, of the army,

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a representative of the capitalists of the region, and a representative of organized labor. They published a report which was not only of the utmost moment because of dealing with the great and vital problem with which they were appointed to deal, but also because in its conclusions it initiated certain general rules in so clear and masterful a fashion that I wish most earnestly it could receive the broadest circulation as a tract wherever there exists or threatens to exist trouble in any way akin to that with which those commissioners dealt.

If I might give a word of advice to Omaha, I should like to see your daily press publish in full the concluding portion of that report of the Anthracite Coal Strike Commission, signed by all the members thereof, by those in a special sense the champion of the wage-worker, and by those in a special sense identified with capital, organized or unorganized; because, men and women of Omaha, those people did not speak first as capitalist or as laborer, did not speak first as judge, as army man, as church man, but all of them signed that report as American citizens anxious to see right and justice prevail. No one quality will get us out of any difficulty. We need more than one; we need a good many. We need, as I said, the power first of each man's honestly trying to look at the problem from his fellow's standpoint. Capitalist and wage-worker alike should honestly endeavor each to look at any matter from the other's standpoint, with a freedom on the one hand from the contemptible arrogance which looks down upon the man of less means, and on the other, from the no less contemptible envy, jealousy and rancor, which hates another because he is better off. Each quality is the supplement of the other, and in point of baseness there is not the weight of a finger to choose between them. Look at the report signed by those men; look at it in the spirit in which they wrote it, and if you can only make yourselves,

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make this community, approach the problems of to-day in the spirit that those men, your fellows, showed in approaching the problem of yesterday, your problems will be solved.

Any man who tries to excite class hatred, sectional hate, hate of creeds, any kind of hatred in our community, though he may affect to do it in the interest of the class he is addressing, is in the long run with absolute certainty that class's own worst enemy. In the long run, and as a whole, we are going to go up or go down together. Of course there will be individual exceptions, small, local exceptions, exceptions in kind, exceptions in place; but as a whole, if the commonwealth prospers some measure of prosperity comes to all of us. If it is not prosperous, then the adversity, though it may fall unequally upon us, will weigh more or less upon all. It lies with us ourselves to determine our own fate. I cannot too often say that the wisest law, the best administration of the law, can do naught more than give us a fair field in which to work out that fate aright. If as individuals, or as a community, we mar our future by our own folly, let us remember that it is upon ourselves that the responsibility must rest.

*[From an address before the National and International Good Roads Convention, at St. Louis, Mo., April 29, 1903.]*

. . . A few years ago it was a matter of humiliation that there should be so little attention paid to our roads; that there should be a willingness not merely to refrain from making good roads, but to let the roads that were in existence become worse. I cannot too heartily congratulate our people upon the existence of a body such as this, ramifying into every section of the country, having its



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connections in every State of the country, and bent upon that eminently proper work of making the conditions of life easier and better for the people whom of all others we can least afford to see grow discontented with their lot in life—the people who live in the country districts. The extraordinary, the wholly unheard-of, rate of our industrial development during the past seventy-five years, together with the good sides has had some evil sides. It is a fine thing to see our cities built up, but not at the expense of the country districts. The healthy thing to see is the building up of both the country and city go hand in hand. But we cannot expect the ablest, the most eager, the most ambitious young men to stay in the country, to stay on the farm, unless they have certain advantages. If the farm life is a life of isolation, a life in which it is a matter of great and real difficulty for one man to communicate with his neighbor, you can rest assured that there will be a tendency to leave it on the part of those very people whom we should most wish to see stay in it. It is a good thing to encourage in every way any tendency which will tend to check an unhealthy flow from the country to the city. There are several such tendencies in evidence at present. The growth of electricity as a means of transportation tends to a certain degree to exercise a centrifugal force to offset the centripetal force of steam. Exactly as steam and electricity have tended to gather men in masses, so now electricity, as applied to the purposes which steam has so long claimed as exclusively its own, tends again to scatter out the masses. The trolley lines that go out into the country are doing a great deal to render it more possible to live in the country and yet not to lose wholly the advantages of the town. The telephone is not to be minimized as an instrument with a tendency in the same direction; and rural free delivery is playing its part along the same lines. But no one thing can do more to offset the

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tendency toward an unhealthy growth from the country into the city than the making and keeping of good roads. They are needed for the sake of their effect upon the industrial conditions of the country districts; and I am almost tempted to say they are needed for the sake of social conditions in the country districts. If winter means to the average farmer the existence of a long line of liquid morasses through which he is to move his goods if bent on business, or to wade and swim if bent on pleasure; if winter means that after an ordinary rain the farmer boy or girl cannot use his or her bicycle; if a little heavy weather means a stoppage of all communication not only with industrial centres but with the neighbors, you must expect that there will be a great many young people of both sexes who will not find farm life attractive. It is for this reason that I feel the work you are doing is so pre-eminently one in the interest of the Nation as a whole. I congratulate you upon the fact that you are doing it. In our American life it would be hard to overestimate the amount of good that has been accomplished by associations of individuals who have gathered together to work for a common object which was to be of benefit to the community as a whole; and among all the excellent objects for which men and women combine to work to-day, there are few indeed which have a better right to command the energies of those engaged in the movement, and the hearty sympathy and support of those outside, than this movement in which you are engaged.

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*[From an address at the dedication of the Louisiana Purchase Exposition, St. Louis, Mo., April 30, 1903.]*

. . . We have met here to-day to commemorate the hundredth anniversary of the event which more than any other, after the foundation of the Government and always excepting its preservation, determined the character of our national life—determined that we should be a great expanding Nation instead of relatively a small and stationary one.

Of course it was not with the Louisiana Purchase that our career of expansion began. In the middle of the Revolutionary War the Illinois region, including the present States of Illinois and Indiana, was added to our domain by force of arms, as a sequel to the adventurous expedition of George Rogers Clark and his frontier riflemen. Later the treaties of Jay and Pinckney materially extended our real boundaries to the West. But none of these events was of so striking a character as to fix the popular imagination. The old thirteen colonies had always claimed that their rights stretched westward to the Mississippi, and vague and unreal though these claims were until made good by conquest, settlement, and diplomacy, they still served to give the impression that the earliest westward movements of our people were little more than the filling in of already existing national boundaries.

But there could be no illusion about the acquisition of the vast territory beyond the Mississippi, stretching westward to the Pacific, which in that day was known as Louisiana. This immense region was admittedly the territory of a foreign power, of a European kingdom. None of our people had ever laid claim to a foot of it. Its acquisition could in no sense be treated as rounding out

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any existing claims. When we acquired it we made evident once for all that consciously and of set purpose we had embarked on a career of expansion, that we had taken our place among those daring and hardy nations who risk much with the hope and desire of winning high position among the great powers of the earth. As is so often the case in nature, the law of development of a living organism showed itself in its actual workings to be wiser than the wisdom of the wisest.

This work of expansion was by far the greatest work of our people during the years that intervened between the adoption of the Constitution and the outbreak of the Civil War. There were other questions of real moment and importance, and there were many which at the time seemed such to those engaged in answering them; but the greatest feat of our forefathers of those generations was the deed of the men who, with pack train or wagon train, on horseback, on foot, or by boat, pushed the frontier ever westward across the continent.

Never before had the world seen the kind of national expansion which gave our people all that part of the American continent lying west of the thirteen original States; the greatest landmark in which was the Louisiana Purchase. Our triumph in this process of expansion was indissolubly bound up with the success of our peculiar kind of federal government; and this success has been so complete that because of its very completeness we now sometimes fail to appreciate not only the all-importance but the tremendous difficulty of the problem with which our Nation was originally faced.

When our forefathers joined to call into being this Nation, they undertook a task for which there was but little encouraging precedent. The development of civilization from the earliest period seemed to show the truth of two propositions: In the first place, it had always proved



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exceedingly difficult to secure both freedom and strength in any government; and in the second place, it had always proved wellnigh impossible for a nation to expand without either breaking up or becoming a centralized tyranny. With the success of our effort to combine a strong and efficient national union, able to put down disorder at home and to maintain our honor and interest abroad, I have not now to deal. This success was signal and all-important, but it was by no means unprecedented in the same sense that our type of expansion was unprecedented. The history of Rome and of Greece illustrates very well the two types of expansion which had taken place in ancient time and which had been universally accepted as the only possible types up to the period when as a Nation we ourselves began to take possession of this continent. The Grecian States performed remarkable feats of colonization, but each colony as soon as created became entirely independent of the mother State, and in after years was almost as apt to prove its enemy as its friend. Local self-government, local independence, was secured, but only by the absolute sacrifice of anything resembling national unity. In consequence, the Greek world, for all its wonderful brilliancy and the extraordinary artistic, literary, and philosophical development which has made all mankind its debtors for the ages, was yet wholly unable to withstand a formidable foreign foe, save spasmodically. As soon as powerful, permanent empires arose on its outskirts, the Greek states in the neighborhood of such empires fell under their sway. National power and greatness were completely sacrificed to local liberty.

With Rome the exact opposite occurred. The imperial city rose to absolute dominion over all the peoples of Italy and then expanded her rule over the entire civilized world by a process which kept the nation strong and united, but gave no room whatever for local liberty and self-govern-

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ment. All other cities and countries were subject to Rome. In consequence this great and masterful race of warriors, rulers, road-builders, and administrators stamped their indelible impress upon all the after life of our race, and yet let an over-centralization eat out the vitals of their empire until it became an empty shell; so that when the barbarians came they destroyed only what had already become worthless to the world.

The underlying viciousness of each type of expansion was plain enough and the remedy now seems simple enough. But when the fathers of the Republic first formulated the Constitution under which we live this remedy was untried and no one could foretell how it would work. They themselves began the experiment almost immediately by adding new States to the original thirteen. Excellent people in the East viewed this initial expansion of the country with great alarm. Exactly as during the colonial period many good people in the mother-country thought it highly important that settlers should be kept out of the Ohio Valley in the interest of the fur companies, so after we had become a Nation many good people on the Atlantic Coast felt grave apprehension lest they might somehow be hurt by the westward growth of the Nation. These good people shook their heads over the formation of States in the fertile Ohio Valley which now forms part of the heart of our Nation; and they declared that the destruction of the Republic had been accomplished when through the Louisiana Purchase we acquired nearly half of what is now that same Republic's present territory. Nor was their feeling unnatural. Only the adventurous and the far-seeing can be expected heartily to welcome the process of expansion, for the nation that expands is a nation which is entering upon a great career, and with greatness there must of necessity come perils which daunt all save the most stout-hearted.

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We expanded by carving the wilderness into Territories and out of these Territories building new States when once they had received as permanent settlers a sufficient number of our own people. Being a practical Nation we have never tried to force on any section of our new territory an unsuitable form of government merely because it was suitable for another section under different conditions. Of the territory covered by the Louisiana Purchase a portion was given Statehood within a few years. Another portion has not been admitted to Statehood, although a century has elapsed—although doubtless it soon will be. In each case we showed the practical governmental genius of our race by devising methods suitable to meet the actual existing needs; not by insisting upon the application of some abstract shibboleth to all our new possessions alike, no matter how incongruous this application might sometimes be.

Over by far the major part of the territory, however, our people spread in such numbers during the course of the nineteenth century that we were able to build up State after State, each with exactly the same complete local independence in all matters affecting purely its own domestic interests as in any of the original thirteen States—each owing the same absolute fealty to the Union of all the States which each of the original thirteen States also owes—and finally each having the same proportional right to its share in shaping and directing the common policy of the Union which is possessed by any other State, whether of the original thirteen or not.

This process now seems to us part of the natural order of things, but it was wholly unknown until our own people devised it. It seems to us a mere matter of course, a matter of elementary right and justice, that in the deliberations of the national representative bodies the representatives of a State which came into the Union but yesterday

stand on a footing of exact and entire equality with those of the Commonwealths whose sons once signed the Declaration of Independence. But this way of looking at the matter is purely modern, and in its origin purely American. When Washington during his Presidency saw new States come into the Union on a footing of complete equality with the old, every European nation which had colonies still administered them as dependencies, and every other mother-country treated the colonist not as a self-governing equal but as a subject.

The process which we began has since been followed by all the great peoples who were capable both of expansion and of self-government, and now the world accepts it as the natural process, as the rule; but a century and a quarter ago it was not merely exceptional; it was unknown.

This, then, is the great historic significance of the movement of continental expansion in which the Louisiana Purchase was the most striking single achievement. It stands out in marked relief even among the feats of a nation of pioneers, a nation whose people have from the beginning been picked out by a process of natural selection from among the most enterprising individuals of the nations of western Europe. The acquisition of the territory is a credit to the broad and far-sighted statesmanship of the great statesmen to whom it was immediately due, and above all to the aggressive and masterful character of the hardy pioneer folk to whose restless energy these statesmen gave expression and direction, whom they followed rather than led. The history of the land comprised within the limits of the Purchase is an epitome of the entire history of our people. Within these limits we have gradually built up State after State until now they many times surpass in wealth, in population, and in many-sided development, the original thirteen States as they were when their delegates met in the Continental Congress. The people of these



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States have shown themselves mighty in war with their fellow-man, and mighty in strength to tame the rugged wilderness. They could not thus have conquered the forest and the prairie, the mountain and the desert, had they not possessed the great fighting virtues, the qualities which enable a people to overcome the forces of hostile men and hostile nature. On the other hand, they could not have used aright their conquest had they not in addition possessed the qualities of self-mastery and self-restraint, the power of acting in combination with their fellows, the power of yielding obedience to the law and of building up an orderly civilization. Courage and hardihood are indispensable virtues in a people; but the people which possesses no others can never rise high in the scale either of power or of culture. Great peoples must have in addition the governmental capacity which comes only when individuals fully recognize their duties to one another and to the whole body politic, and are able to join together in feats of constructive statesmanship and of honest and effective administration.

The old pioneer days are gone, with their roughness and their hardship, their incredible toil and their wild half-savage romance. But the need for the pioneer virtues remains the same as ever. The peculiar frontier conditions have vanished; but the manliness and stalwart hardihood of the frontiersmen can be given even freer scope under the conditions surrounding the complex industrialism of the present day. In this great region acquired for our people under the Presidency of Jefferson, this region stretching from the Gulf to the Canadian border, from the Mississippi to the Rockies, the material and social progress has been so vast that alike for weal and for woe its people now share the opportunities and bear the burdens common to the entire civilized world. The problems before us are fundamentally the same east and west of the Mississippi,

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in the new States and in the old, and exactly the same qualities are required for their successful solution.

We meet here to-day to commemorate a great event, an event which marks an era in statesmanship no less than in pioneering. It is fitting that we should pay our homage in words; but we must in honor make our words good by deeds. We have every right to take a just pride in the great deeds of our forefathers; but we show ourselves unworthy to be their descendants if we make what they did an excuse for our lying supine instead of an incentive to the effort to show ourselves by our acts worthy of them. In the administration of city, State, and Nation, in the management of our home life and in the conduct of our business and social relations, we are bound to show certain high and fine qualities of character under penalty of seeing the whole heart of our civilization eaten out while the body still lives.

We justly pride ourselves on our marvelous material prosperity, and such prosperity must exist in order to establish a foundation upon which a higher life can be built; but unless we do in very fact build this higher life thereon, the material prosperity itself will go for but very little. Now, in 1903, in the altered conditions, we must meet the changed and changing problems with the spirit shown by the men who in 1803 and in the subsequent years gained, explored, conquered, and settled this vast territory, then a desert, now filled with thriving and populous States.

The old days were great because the men who lived in them had mighty qualities; and we must make the new days great by showing these same qualities. We must insist upon courage and resolution, upon hardihood, tenacity, and fertility in resource; we must insist upon the strong, virile virtues; and we must insist no less upon the virtues of self-restraint, self-mastery, regard for the rights of others; we must show our abhorrence of cruelty, brutality,

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and corruption, in public and in private life alike. If we come short in any of these qualities we shall measurably fail; and if, as I believe we surely shall, we develop these qualities in the future to an even greater degree than in the past, then in the century now beginning we shall make of this Republic the freest and most orderly, the most just and most mighty, nation which has ever come forth from the womb of time.

*[From an address at Leland Stanford, Jr., University, Palo Alto, Cal., May 12, 1903.]*

. . . I want to-day, here in California, to make a special appeal to all of you, and to California as a whole, for work along a certain line—the line of preserving your great natural advantages alike from the standpoint of use and from the standpoint of beauty. If the students of this institution have not by the mere fact of their surroundings learned to appreciate beauty, then the fault is in you and not in the surroundings. Here in California you have some of the great wonders of the world. You have a singularly beautiful landscape, singularly beautiful and singularly majestic scenery, and it should certainly be your aim to try to preserve for those who are to come after you that beauty, to try to keep unmarred that majesty. Closely entwined with keeping unmarred the beauty of your scenery, of your great natural attractions, is the question of making use of, not for the moment merely, but for future time, of your great natural products. Yesterday I saw for the first time a grove of your great trees, a grove which it has taken the ages several thousands of years to build up; and I feel most emphatically that we should not turn into shingles a tree which was old when the first Egyptian conqueror pene-

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trated to the valley of the Euphrates, which it has taken so many thousands of years to build up, and which can be put to better use. That, you may say, is not looking at the matter from the practical standpoint. There is nothing more practical in the end than the preservation of beauty, than the preservation of anything that appeals to the higher emotions in mankind. But, furthermore, I appeal to you from the standpoint of use. A few big trees, of unusual size and beauty, should be preserved for their own sake; but the forests as a whole should be used for business purposes, only they should be used in a way that will preserve them as permanent sources of national wealth. In many parts of California the whole future welfare of the State depends upon the way in which you are able to use your water supply; and the preservation of the forests and the preservation of the use of the water are inseparably connected. I believe we are past the stage of national existence when we could look on complacently at the individual who skinned the land and was content for the sake of three years' profit for himself to leave a desert for the children of those who were to inherit the soil. I think we have passed that stage. We should handle, and I think we now do handle, all problems such as those of forestry and of the preservation and use of our waters from the standpoint of the permanent interests of the home-maker in any region—the man who comes in not to take what he can out of the soil and leave, having exploited the country, but who comes to dwell therein, to bring up his children, and to leave them a heritage in the country not merely unimpaired, but if possible even improved. That is the sensible view of civic obligation, and the policy of the State and of the Nation should be shaped in that direction. It should be shaped in the interest of the home-maker, the actual resident, the man who is not only to be benefited himself, but whose children and children's children are to be



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benefited by what he has done. California has for years, I am happy to say, taken a more sensible, a more intelligent interest in forest preservation than any other State. It early appointed a forest commission; later on some of the functions of that commission were replaced by the Sierra Club, a club which has done much on the Pacific Coast to perpetuate the spirit of the explorer and the pioneer. Then I am happy to say a great business interest showed an intelligent and farsighted spirit which is of happy augury, for the Redwood Manufacturers of San Francisco were first among lumbermen's associations to give assistance to the cause of practical forestry. The study of the redwood which the action of this association made possible was the pioneer study in the co-operative work which is now being carried out between lumbermen all over the United States and the Federal Bureau of Forestry. All of this kind of work is peculiarly the kind of work in which we have a right to expect not merely hearty co-operation from, but leadership in college men trained in the universities of this Pacific Coast State; for the forests of this State stand alone in the world. There are none others like them anywhere. There are no other trees anywhere like the giant Sequoias; nowhere else is there a more beautiful forest than that which clothes the western slope of the Sierra. Very early your forests attracted lumbermen from other States, and by the course of timber land investments some of the best of the big tree groves were threatened with destruction. Destruction came upon some of them, but the women of California rose to the emergency through the California Club, and later the Semper-virens Club took vigorous action. But the Calaveras grove is not yet safe, and there should be no rest until that safety is secured, by the action of private individuals, by the action of the State, by the action of the Nation. The interest of California in forest protection was shown even

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more effectively by the purchase of the Big Basin Redwood Park, a superb forest property the possession of which should be a source of just pride to all citizens jealous of California's good name.

I appeal to you, as I say, to protect these mighty trees, these wonderful monuments of beauty. I appeal to you to protect them for the sake of their beauty, but I also make the appeal just as strongly on economic grounds; as I am well aware that in dealing with such questions a farsighted economic policy must be that to which alone in the long run one can safely appeal. The interests of California in forests depend directly of course upon the handling of her wood and water supplies and the supply of material from the lumber woods and the production of agricultural products on irrigated farms. The great valleys which stretch through the State between the Sierra Nevada and Coast Ranges must owe their future development as they owe their present prosperity to irrigation. Whatever tends to destroy the water supply of the Sacramento, the San Gabriel, and the other valleys strikes vitally at the welfare of California. The welfare of California depends in no small measure upon the preservation of water for the purposes of irrigation in those beautiful and fertile valleys which can not grow crops by rainfall alone. The forest cover upon the drainage basins of streams used for irrigation purposes is of prime importance to the interests of the entire State. Now keep in mind that the whole object of forest protection is, as I have said again and again, the making and maintaining of prosperous homes. I am not advocating forest protection from the æsthetic standpoint only. I do advocate the keeping of big trees, the great monarchs of the woods, for the sake of their beauty, but I advocate the preservation and wise use of the forests because I feel it essential to the interests of the actual settlers. I am asking that the forests be used

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wisely for the sake of the successors of the pioneers, for the sake of the settlers who dwell on the land and by doing so extend the borders of our civilization. I ask it for the sake of the man who makes his farm in the woods, or lower down along the sides of the streams which have their rise in the mountains. Every phase of the land policy of the United States is, as it by right ought to be, directed to the upbuilding of the home-maker. The one sure test of all public land legislation should be: does it help to make and to keep prosperous homes? If it does, the legislation is good. If it does not, the legislation is bad. Any legislation which has a tendency to give land in large tracts to people who will lease it out to tenants is undesirable. We do not want ever to let our land policy be shaped so as to create a class of big proprietors who rent to others. We want to make the smaller men who, under such conditions would rent, actual proprietors. We must shape our policy so that these men themselves shall be the land owners, the makers of homes, the keepers of homes.

Certain of our land laws, however beneficent their purposes, have been twisted into an improper use, so that there have grown up abuses under them by which they tend to create a class of men who, under one color and another, obtain large tracts of soil for speculative purposes, or to rent out to others; and there should be now a thorough scrutiny of our land laws with the object of so amending them as to do away with the possibility of such abuses. If it was not for the national irrigation act we would be about past the time when Uncle Sam could give every man a farm. Comparatively little of our land is left which is adapted to farming without irrigation. The home-maker on the public land must hereafter, in the great majority of cases, have water for irrigation, or the making of his home will fail. Let us keep that fact before our minds. Do not

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misunderstand me when I have spoken of the defects of our land laws. Our land laws have served a noble purpose in the past and have become the models for other governments. The homestead law has been a notable instrument for good. To establish a family permanently upon a quarter section of land, or of course upon a less quantity if it is irrigated land, is the best use to which it can be put. The first need of any nation is intelligent and honest citizens. Such can come only from honest and intelligent homes, and to get the good citizenship we must get the good homes. It is absolutely necessary that the remainder of our public land should be reserved for the home-maker, and it is necessary in my judgment that there should be a revision of the land laws and a cutting out of such provisions from them as in actual practice under present conditions tend to make possible the acquisition of large tracts for speculative purposes or for the purpose of leasing to others.

Citizenship is the prime test in the welfare of the Nation; but we need good laws; and above all we need good land laws throughout the West. We want to see the free farmer own his home. The best of the public lands are already in private hands, and yet the rate of their disposal is steadily increasing. More than six million acres were patented during the first three months of the present year. It is time for us to see that our remaining public lands are saved for the home-maker to the utmost limit of his possible use. I say this to you of this university because we have a right to expect that the best trained, the best educated men on the Pacific Slope, the Rocky Mountains and great plains States will take the lead in the preservation and right use of the forests, in securing the right use of the waters, and in seeing to it that our land policy is not twisted from its original purpose, but is perpetuated by amendment, by change when such change is necessary, in



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the line of that purpose, the purpose being to turn the public domain into farms each to be the property of the man who actually tills it and makes his home on it.

Infinite are the possibilities for usefulness that lie before such a body as that I am addressing. Work? Of course you will have to work. I should be sorry for you if you did not have to work. Of course you will have to work, and I envy you the fact that before you, before the graduates of this university, lies the chance of lives to be spent in hard labor for great and glorious and useful causes, hard labor for the uplifting of your States, of the Union, of all mankind.

*[From an address at the laying of the cornerstone of the Lewis and Clark Memorial, Portland, Ore., May 21, 1903.]*

We come here to-day to lay a cornerstone of a monument that is to call to mind the greatest single pioneering feat on this continent, the voyage across the continent by Lewis and Clark, which rounded out the ripe statesmanship of Jefferson and his fellows by giving to the United States all of the domain between the Mississippi and the Pacific. Following their advent came the reign of the fur trade; and then some sixty years ago those entered in whose children and children's children were to possess the land. Across the continent in the early 40's came the ox-drawn white-topped wagons bearing the pioneers, the stalwart, sturdy, sunburned men, with their wives and their little ones, who entered into this country to possess it. You have built up here this wonderful commonwealth, a commonwealth great in its past, and infinitely greater in its future.

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It was a pleasure to me to-day to have as part of my escort the men of the Second Oregon, who carried on the expansion of our people beyond the Pacific as your fathers had carried it on to the Pacific. Speaking to you here I do not have to ask you to face the future high of heart and confident of soul. You could not assume any other attitude and be true to your blood, true to the position in which you find yourselves on this continent. I speak to the men of the Pacific Slope, to the men whose predecessors gave us this region because they were not afraid, because they did not seek the life of ease and safety, because their life training was not to shrink from obstacles but to meet and overcome them; and now I ask that this Nation go forward as it has gone forward in the past; I ask that it shape its life in accordance with the highest ideals; I ask that our name be a synonym for truthful and fair dealing with all the nations of the world; and I ask two things in connection with our foreign policy—that we never wrong the weak and that we never flinch from the strong. Base is the man who inflicts a wrong, and base is the man who suffers a wrong to be done him.

We have met to commemorate a mighty pioneer feat, a feat of the old days, when men needed to call upon every ounce of courage and hardihood and manliness they possessed in order to make good our claim to this continent. Let us in our turn with equal courage, equal hardihood and manliness, carry on the task that our forefathers have intrusted to our hands; and let us resolve that we shall leave to our children and our children's children an even mightier heritage than we received in our turn.

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*[From an address to the Arctic Brotherhood,  
Seattle, Wash., May 23, 1903.]*

. . . Very few European races have exercised a more profound influence upon Europe, and none has had a more heroic history, than the race occupying the Scandinavian peninsula of the Old World. And Alaska lies in the same latitude as, and can and will in the lifetime of those I am addressing support as great a population as, the Scandinavian peninsula. It is curious how our fate as a Nation has often driven us forward toward greatness in spite of the protests of many of those esteeming themselves in point of training and culture best fitted to shape the Nation's destiny. In 1803, when we acquired the territory stretching from the Mississippi to the Pacific, there were plenty of wise men who announced that we were acquiring a mere desert, that it was a violation of the Constitution to acquire it, and that the acquisition was fraught with the seeds of the dissolution of the Republic. And think how absolutely the event has falsified the predictions of those men. So when in the late 60's we by treaty acquired Alaska, this great territory with its infinite possibilities was taken by this Republic in spite of the bitter opposition of many men who were patriots according to their lights and who esteemed themselves far-sighted. And but five years ago there were excellent men who bemoaned the fact that we were obliged during the war with Spain to take possession of the Philippines and to show that we were hereafter to be one of the dominant powers of the Pacific. In every instance how the after events of history have falsified the predictions of the men of little faith! There are critics so feeble and so timid that they shrink back when this Nation asserts that it comes in the category

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of the nations who dare to be great, and they want to know, forsooth, the cost of greatness and what it means. We do not know the cost, but we know it will be more than repaid ten times over by the result; and what it may ultimately mean we do not know, but we know what the present holds, what the present need demands, and we take the present and hold ourselves ready to abide the result of whatever the future may bring.

*[From an address at Butte, Mont., May 27, 1903.]*

. . . To-night I have come hither looking on either hand at the results of the enterprises which have made Butte so great. The man who by the use of his capital develops a great mine, the man who by the use of his capital builds a great railroad, the man who by the use of his capital either individually or joined with others like him does any great legitimate business enterprise, confers a benefit, not a harm, upon the community, and is entitled to be so regarded. He is entitled to the protection of the law, and in return he is to be required himself to obey the law. The law is no respecter of persons. The law is to be administered neither for the rich man as such, nor for the poor man as such. It is to be administered for every man, rich or poor, if he is an honest and law-abiding citizen; and it is to be invoked against any man, rich or poor, who violates it, without regard to which end of the social scale he may stand at, without regard to whether his offence takes the form of greed and cunning, or the form of physical violence; in either case if he violates the law, the law is to be invoked against him; and in so invoking it I have the right to challenge the support of all good citizens and



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to demand the acquiescence of every good man. I hope I will have it; but once for all I wish it understood that even if I do not have it I shall enforce the law.

The soldiers who fought in the great Civil War fought for liberty under, by, and through the law; and they fought to put a stop once for all to any effort to sunder this country on the lines of sectional hatred; therefore their memory shall be forever precious to our people. We need to keep ever in mind that he is the worst enemy of this country who would strive to separate its people along the lines of section against section, of creed against creed, or of class against class. There are two sides to that. It is a base and an infamous thing for the man of means to act in a spirit of arrogant and brutal disregard of right toward his fellow who has less means; and it is no less infamous, no less base, to act in a spirit of rancor, envy, and hatred against the man of greater means, merely because of his greater means. If we are to preserve this Republic as it was founded, as it was handed down to us by the men of '61 to '65, and as it is and will be, we must draw the line never between section and section, never between creed and creed, thrice never between class and class; but along the line of conduct, the line that separates the good citizen wherever he may be found from the bad citizen wherever he may be found. This is not and never shall be a government of a plutocracy; it is not and never shall be a government by a mob. It is as it has been and as it will be, a government in which every honest man, every decent man, be he employer or employed, wage-worker, mechanic, banker, lawyer, farmer, be he who he may, if he acts squarely and fairly, if he does his duty by his neighbor and the State, receives the full protection of the law and is given the amplest chance to exercise the ability that there is within him, alone or in combination with his fellows as he desires. My friends, it is sometimes

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easier to preach a doctrine under which the millennium will be promised off-hand if you have a particular kind of law, or follow a particular kind of conduct—it is easier, but it is not better. The millennium is not here; it is some thousand years off yet. Meanwhile there must be a good deal of work and struggle, a good deal of injustice; we shall often see the tower of Siloam fall on the just as well as the unjust. We are bound in honor to try to remedy injustice, but if we are wise we will seek to remedy it in practical ways. Above all, remember this: that the most unsafe adviser to follow is the man who would advise us to do wrong in order that we may benefit by it. That man is never a safe man to follow; he is always the most dangerous of guides. The man who seeks to persuade any of us that our advantage comes in wronging or oppressing others can be depended upon, if the opportunity comes, to do wrong to us in his own interest, just as he has endeavored to make us in our supposed interest do wrong to others.

*[From an address at Salt Lake City, Utah, May  
29, 1903.]*

I am particularly glad to have the chance to speak to you here in this city, in Utah, this morning, because you have exemplified a doctrine which it seems to me all-essential for our people ever to keep fresh in their minds—the fact that though natural resources can do a good deal, though the law can do a good deal, the fundamental requisite in building up prosperity and civilization is the requisite of individual character in the individual man or woman. Here in this State the pioneers and those who came after them took not the land that

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would ordinarily be chosen as land that would yield return with little effort. You took territory which at the outset was called after the desert, and you literally—not figuratively—you literally made the wilderness blossom as the rose. The fundamental element in building up Utah has been the work of the citizens of Utah. And you did it because your people entered in to possess the land and to leave it after them to their children and their children's children. You here whom I am addressing and your predecessors did not come in to exploit the land and then go somewhere else. You came in, as the Governor has said, as home-makers, to make homes for yourselves and those who should come after you; and that is the only way in which a State can be built up, in which the Nation can be built up. You have built up this great community because you came here with the purpose of making this your abiding home, and of leaving to your children not an impoverished, but an enriched heritage; and I ask that all our people from one ocean to the other, but especially the people of the arid and the semi-arid regions, the people of the great plains, the people of the mountains, approach the problem of taking care of the physical resources of the country in the spirit which has made Utah what it is. You have developed your metal wealth wonderfully; and your growth is not a boom growth—it is a thoroughly healthy, normal growth. During the past decade the population has doubled and the wealth quadrupled; and labor is employed at as high a compensation as is paid elsewhere in the world. Although you are not essentially a mining State, in the last year you marketed thirty millions' worth of ore; and again you showed your good sense in the way you handled it; for you paid five millions in dividends and you invested the balance in labor and surplus. The effort to make a big showing in dividends is not always healthy for the future. Here you

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have shown your wonderful capacity to develop the earth so as to make both irrigated agriculture and stock-raising in all its forms two great industries. When you deal with a mine you take the ore out of the earth and take it away, and in the end exhaust the mine. The time may be very long in coming before it is exhausted, or it may be a short time; but in any event, mining means the exhaustion of the mine. But that is exactly what agriculture does not and must not mean.

So far from agriculture properly exhausting the land, it is always the sign of a vicious system of agriculture if the land is rendered poorer by it. The direct contrary should be the fact. After the farmer has had the farm for his life he should be able to hand it to his children as a better farm than it was when he had it.

In these regions, in the Rocky Mountain regions, it is especially incumbent upon us to treat the question of the natural pasturage, the question of the forests, and the question of the use of the waters, all from the one standpoint—the standpoint of the far-seeing statesman, of the far-seeing citizen, who wishes to preserve and not to exhaust the resources of the country, who wishes to see those resources come into the hands not of a few men of great wealth, least of all into the hands of a few men who will speculate in them; but be distributed among many men, each of whom intends to make his home in the land.

This whole so-called arid and semi-arid region is by nature the stock range of the Nation. One of the questions which are rising to confront us is how this range may be made to produce the greatest number and best quality of horses, cattle, and sheep, not only this year, not only next year, but for this generation and the next generation. The old system of grazing the ranges so closely as to injure the whole crop of grass was a serious detriment to the development of the West, a serious detriment to the



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development of our people. The ranges must be treated as a great invested capital; and that old system tended to dissipate and partially to destroy that capital. That is something that we can not as a Nation of home-makers permit. The wise man, the wise industry, the wise nation, maintains such capital unimpaired and tries to increase it; and more and more the range lands will be used in conjunction with the small irrigable areas which they include; so that the industry can take on a more stable character than ever before. It is impossible permanently, although it may be advisable for the time being, to move stock in a body from summer to winter ranges across country which can be made into homesteads, because when the country can itself be taken by actual settlers, in the long run it will only be possible to move the stock through hundreds of miles of dusty lanes where they can not graze, where they can not live. Our aim must be steadily to help develop the settler, the man who lives on the land and is growing up with it and raising his children to own it after him. More and more hereafter the stock owners will have the necessity forced upon them of providing green summer pasturage within the limits of their own ranges; and so the question of irrigation is wellnigh as important to the stockmen as to the agriculturist proper.

In the same way our mountain forests must be preserved from the harm done by over-grazing. Let all the grazing be done in them that can be done without injury to them, but do not let the mountain forests be despoiled by the man who will over-graze them and destroy them for the sake of three years' use, and then go somewhere else, and leave by so much diminished the heritage of those who remain permanently in the land. I believe that already the movement has begun which will make in the long run the stock-raisers,—of whom I have been one myself, whose business I know, and with whom I feel the heartiest

sympathy,—through the enlightenment of their own self-interest, become the heartiest defenders and the chief beneficiaries of the wise and moderate use of forest ranges, both within and without the forest reserves. It is and it must be the definite policy of this government to consider the good of all its citizens—stockmen, lumbermen, irrigators, and all others—in dealing with the forest reserves; and for that reason I most earnestly desire in every way to bring about the heartiest co-operation between the men who are doing the actual business of stock-raising, the actual business of irrigated agriculture, the actual business of lumbering,—the closest and most intimate relations, the heartiest co-operation between them and the government at Washington through the Department of Agriculture. Of course I do not have to say to any audience of intelligent people that nothing is such an enemy to the stock industry as persistent over-grazing. We shall have not far hence to raise the problem of the best method of making use of the public range. Our people have not as yet settled in their own minds what is that best method. In some way there will have to be formed such regulation as shall without undue restriction prevent the needless over-grazing, while keeping the public lands open to settlement through homestead entry. Such a policy would, of course, be of the most far-reaching benefit to the whole range industry. It is the same in dealing with our forest reserves. Almost every industry depends in some more or less vital way upon the preservation of the forests; and while citizens die, the government and the nation do not die, and we are bound in dealing with the forests to exercise the foresight necessary to use them now, but to use them in such a way as will also keep them for those who are to come after us.

The first great object of the forest reserves is, of course, the first great object of the whole land policy of the United States,—the creation of homes, the favoring of the home-

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maker. That is why we wish to provide for the home-makers of the present and the future the steady and continuous supply of timber, grass, and above all, of water. That is the object of the forest reserves, and that is why I bespeak your cordial co-operation in their preservation. Remember you must realize, what I thoroughly realize, that however wise a policy may be it can be enforced only if the people of the States believe in it. We can enforce the provisions of the forest reserve law or of any other law only so far as the best sentiment of the community or the State will permit that enforcement. Therefore it lies primarily not with the people at Washington, but with you, yourselves, to see that such policies are supported as will redound to the benefit of the home-makers and therefore the sure and steady building up of the State as a whole.

One word as to the greatest question with which our people as a whole have to deal in the matter of internal development to-day—the question of irrigation. Not of recent years has any more important law been put upon the statute books of the Federal Government than the law a year ago providing for the first time that the National Government should interest itself in aiding and building up a system of irrigated agriculture in the Rocky Mountains and plains States. Here the government had to a large degree to sit at the feet of Gamaliel in the person of Utah; for what you had done and learned was of literally incalculable benefit to those engaged in framing and getting through the national irrigation law. Irrigation was first practiced on a large scale in this State. The necessity of the pioneers here led to the development of irrigation to a degree absolutely unknown before on this continent. In no respect is the wisdom of the early pioneers made more evident than in the sedulous care they took to provide for small farms, carefully tilled by those who lived on and benefited from them; and hence it comes about that

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the average amount of land required to support a family in Utah is smaller than in any other part of the United States. We all know that when you once get irrigation applied rain is a very poor substitute for it. The Federal Government must co-operate with Utah and Utah people for a further extension of the irrigated area. Many of the simpler problems of obtaining and applying water have already been solved and so well solved that, as I have said, some of the most important provisions of the Federal act, such as the control of the irrigating works by the communities they serve, such as making the water appurtenant to the land and not a source of speculation apart from the land, were based upon the experience of Utah. Of course the control of the larger streams which flow through more than one State must come under the Federal Government. Many of the great tracts which will ultimately so enlarge the cultivated area of Utah, which will ultimately so increase its population and wealth, are surrounded with intricate complications because of the high development which irrigation has already reached in this State. Necessarily the Federal officers charged with the execution of the law must proceed with great caution so as not to disturb present vested rights; but subject to that, they will go forward as fast as they can. They realize, and all men who have actually done irrigating here will realize, that no man is more timid than the practical irrigator regarding any change in the water distribution. He wants to look well before he leaps. He has learned from bitter experience what damage can come from well meant changes hastily made. The government can do a good deal; the government will do a good deal; but your experience here in Utah has shown that the greatest results which are accomplishing most spring directly from the sturdy courage, the self-denial, the willingness with iron resolution to endure the risk and the suffering, of the pioneers; for they



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were the men who sought and found a livelihood in what was once a desert, and they must be protected in the legitimate fruits of their toil.

One of the tasks that the government must do here in Utah is to build reservoirs for the storage of the flood waters, to undertake works too great to be undertaken by private capital. Great as the task is, and great as its benefits will become, the government must do still more. Besides the storage of the water there must be protection of the watersheds; and that is why I ask you to help the National Government protect the watersheds by protecting the forests upon them.

*[An address at Freeport, Ill., June 3, 1903.]*

Here where we meet to-day there occurred one of those memorable scenes in accordance with which the whole future history of nations is molded. Here were spoken winged words that flew through immediate time and that will fly through that portion of eternity recorded in the history of our race. Here was sounded the keynote of the struggle which after convulsing the Nation, made it in fact what it had only been in name,—at once united and free. It is eminently fitting that this monument, given by the women of this city in commemoration of the great debate that here took place, should be dedicated by the men whose deeds made good the words of Abraham Lincoln—the soldiers of the Civil War. The word was mighty. Had it not been for the word the deeds could not have taken place; but without the deeds the word would have been the idlest breath. It is forever to the honor of our nation that we brought forth the statesman who, with far-sighted vision, could pierce the clouds that obscured the sight of

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the keenest of his fellows, could see what the future inevitably held; and moreover that we had back of the statesman and behind him the men to whom it was given to fight in the greatest war ever waged for the good of mankind, for the betterment of the world.

I have literally but a moment here. I could not resist the chance that was offered me to stop and dedicate this monument, for great though we now regard Abraham Lincoln, my countrymen, the future will put him on an even higher pinnacle than we have put him. In all history I do not believe that there is to be found an orator whose speeches will last as enduringly as certain of the speeches of Lincoln; and in all history, with the sole exception of the man who founded this Republic, I do not think there will be found another statesman at once so great and so single-hearted in his devotion to the weal of his people. We can not too highly honor him; and the highest way in which we can honor him is to see that our homage is not only homage of words; that to lip loyalty we join the loyalty of the heart; that we pay honor to the memory of Abraham Lincoln by so conducting ourselves, by so carrying ourselves as citizens of this Republic, that we shall hand on undiminished to our children and our children's children the heritage we received from the men who upheld the statesmanship of Lincoln in the council, who made good the soldiership of Grant in the field.

*[From an address at the Lincoln Monument,  
Springfield, Ill., June 4, 1903.]*

. . . It is a good thing that the guard around the tomb of Lincoln should be composed of colored soldiers. It was my own good fortune at Santiago to serve beside colored

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troops. A man who is good enough to shed his blood for the country is good enough to be given a square deal afterward. More than that no man is entitled to, and less than that no man shall have.

*[Address at the Consecration of Grace Memorial Reformed Church, Washington, D. C., June 7, 1903.]*

I shall ask your attention to three lines of the Dedication Canticle: "Serve the Lord with gladness: enter into His gates with thanksgiving, and into His courts with praise. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul with vanity, nor sworn deceitfully."

Better lines could surely not be brought into any dedication service of a church; and it is a happy thing that we should have repeated them this morning. This church is consecrated to the service of the Lord; and we can serve Him by the way we serve our fellow-men. This church is consecrated to service and duty. It was written of old that "by their fruits ye shall know them"; and we can show the faith that is in us, we can show the sincerity of our devotion, by the fruits we bring forth. The man who is not a tender and considerate husband, a loving and wise father, is not serving the Lord when he goes to church; so with the woman; so with all who come here. Our being in this church, our communion here with one another, our sitting under the pastor and hearing from him the word of God, must, if we are sincere, show their effects in our lives outside.

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We of the Dutch and German Reformed Churches, like our brethren of the Lutheran Church, have a peculiar duty to perform in this great country of ours, a country still in the making, for we have the duty peculiarly incumbent upon us to take care of our brethren who come each year from over seas to our shores. The man going to a new country is torn by the roots from all his old associations, and there is great danger to him in the time before he gets his roots down into the new country, before he brings himself into touch with his fellows in the new land. For that reason I always take a peculiar interest in the attitude of our churches toward the immigrants who come to these shores. I feel that we should be peculiarly watchful over them, because of our own history, because we or our fathers came here under like conditions. Now that we have established ourselves let us see to it that we stretch out the hand of help, the hand of brotherhood, toward the newcomers, and help them as speedily as possible to get into such relations that it will be easy for them to walk well in the new life. We are not to be excused if we selfishly sit down and enjoy gifts that have been given to us and do not try to share them with our poorer fellows coming from every part of the world, who many of them stand in such need of the helping hand; who often not only meet too many people anxious to associate with them for their detriment, but often too few anxious to associate with them for their good.

I trust that with the consecration of each new church of the Reformed creed in this our country there will be established a fresh centre of effort to get at and to help for their good the people that yearly come from over seas to us. No more important work can be done by our people; important to the cause of Christianity, important to the cause of true national life and greatness here in our own land.



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Another thing: let us so far as strength is given us make it evident to those who look on and who are not of us that our faith is not one of words merely; that it finds expression in deeds. One sad, one lamentable phase of human history is that the very loftiest words, implying the loftiest ideas, have often been used as cloaks for the commission of dreadful deeds of iniquity. No more hideous crimes have ever been committed by men than those that have been committed in the name of liberty, of order, of brotherhood, of religion. People have butchered one another under circumstances of dreadful atrocity, claiming all the time to be serving the object of the brotherhood of man or of the fatherhood of God. We must in our lives, in our efforts, endeavor to further the cause of brotherhood in the human family; and we must do it in such a way that the men anxious to find subject for complaint or derision in the churches of the United States, in our church, may not be able to find it by pointing out any contrast between our professions and our lives.

This church is consecrated to-day to duty and to service, to the worship of the Creator, and to an earnest effort on our part so to shape our lives among ourselves and in relation to the outside world that we may feel that we have done our part in bringing a little nearer the day when there shall be on this earth a genuine brotherhood of man.

*[From an address at the Saengerfest, Baltimore, Md., June 15, 1903.]*

. . . Since the beginning of our country's history many different race strains have entered to make up the composite American. Out of and from each we have gained something for our national character; to each we owe something special for what it has contributed to us as a people.

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It is almost exactly two hundred and twenty years ago that the first marked immigration from Germany to what were then the colonies in this Western Hemisphere began. As is inevitable with any pioneers those pioneers of the German race on this side of the ocean had to encounter bitter privation, had to struggle against want in many forms; had to meet and overcome hardship; for the people that go forth to seek their well-being in strange lands must inevitably be ready to pay as the price of success the expenditure of all that there is in them to overcome the obstacles in their way. It was some fifty years later that the great tide of German immigration in colonial times began to flow hither; one of the leaders in it being Muhlenburg, the founder of a family which has contributed to military and civil life some of the worthiest figures in American history. The first of the famous speakers of the House of Representatives was Muhlenburg, of German ancestry.

Baltimore is a centre in that region of our land where from the earliest days there was that intermingling of ethnic strains which finally went to the making of the Americans who in '76 made this country a nation. Within the boundaries of this State was founded that colony which first of all on this western continent saw a government modeled upon those principles of religious freedom and toleration which we now regard as the birthright of American citizens.

Throughout our career of development the German immigration to this country went steadily onward, and they who came here, and their sons and grandsons, played an ever-increasing part in the history of our people—a part that culminated in the Civil War; for every lover of the Union must ever bear in mind what was done in this commonwealth as in the commonwealth of Missouri, by the folk of German birth or origin who served so loyally the flag that was theirs by inheritance or adoption. . . .

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*[A letter to Governor Durbin, of Indiana, August 6, 1903.]*

Permit me to thank you as an American citizen for the admirable way in which you have vindicated the majesty of the law by your recent action in reference to lynching. I feel, my dear sir, that you have made all men your debtors who believe, as all far-seeing men must, that the well-being, indeed the very existence, of the Republic depends upon that spirit of orderly liberty under the law which is as incompatible with mob violence as with any form of despotism. Of course mob violence is simply one form of anarchy; and anarchy is now, as it always has been, the handmaiden and forerunner of tyranny.

I feel that you have not only reflected honor upon the State which for its good fortune has you as its Chief Executive, but upon the whole nation. It is incumbent upon every man throughout this country not only to hold up your hands in the course you have been following, but to show his realization that the matter is one which is of vital concern to us all.

All thoughtful men must feel the gravest alarm over the growth of lynching in this country, and especially over the peculiarly hideous forms so often taken by mob violence when colored men are the victims—on which occasions the mob seems to lay most weight, not on the crime, but on the color of the criminal. In a certain proportion of these cases the man lynched has been guilty of a crime horrible beyond description; a crime so horrible that as far as he himself is concerned he has forfeited the right to any kind of sympathy whatsoever. The feeling of all good citizens that such a hideous crime shall not be hideously punished by mob violence is due not in the least to sympathy for the

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criminal, but to a very lively sense of the train of dreadful consequences which follows the course taken by the mob in exacting inhuman vengeance for an inhuman wrong. In such cases, moreover, it is well to remember that the criminal not merely sins against humanity in inexpiable and unpardonable fashion, but sins particularly against his own race, and does them a wrong far greater than any white man can possibly do them. Therefore, in such cases the colored people throughout the land should in every possible way show their belief that they, more than all others in the community, are horrified at the commission of such a crime and are peculiarly concerned in taking every possible measure to prevent its recurrence and to bring the criminal to immediate justice. The slightest lack of vigor either in denunciation of the crime or in bringing the criminal to justice is itself unpardonable.

Moreover, every effort should be made under the law to expedite the proceedings of justice in the case of such an awful crime. But it can not be necessary in order to accomplish this to deprive any citizen of those fundamental rights to be heard in his own defence which are so dear to us all and which lie at the root of our liberty. It certainly ought to be possible by the proper administration of the laws to secure swift vengeance upon the criminal; and the best and immediate efforts of all legislators, judges, and citizens should be addressed to securing such reforms in our legal procedure as to leave no vestige of excuse for those misguided men who undertake to reap vengeance through violent methods.

Men who have been guilty of a crime like rape or murder should be visited with swift and certain punishment, and the just effort made by the courts to protect them in their rights should under no circumstances be perverted into permitting any mere technicality to avert or delay their punishment. The substantial rights of the prisoner to



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a fair trial must of course be guaranteed, as you have so justly insisted that they should be; but, subject to this guarantee, the law must work swiftly and surely, and all the agents of the law should realize the wrong they do when they permit justice to be delayed or thwarted for technical or insufficient reasons. We must show that the law is adequate to deal with crime by freeing it from every vestige of technicality and delay.

But the fullest recognition of the horror of the crime and the most complete lack of sympathy with the criminal can not in the least diminish our horror at the way in which it has become customary to avenge these crimes and at the consequences that are already proceeding therefrom. It is of course inevitable that where vengeance is taken by a mob it should frequently light on innocent people; and the wrong done in such a case to the individual is one for which there is no remedy. But even where the real criminal is reached, the wrong done by the mob to the community itself is wellnigh as great. Especially is this true where the lynching is accompanied with torture. There are certain hideous sights which when once seen can never be wholly erased from the mental retina. The mere fact of having seen them implies degradation. This is a thousandfold stronger when instead of merely seeing the deed the man has participated in it. Whoever in any part of our country has ever taken part in lawlessly putting to death a criminal by the dreadful torture of fire must forever after have the awful spectacle of his own handiwork seared into his brain and soul. He can never again be the same man.

This matter of lynching would be a terrible thing even if it stopped with the lynching of men guilty of the inhuman and hideous crime of rape; but as a matter of fact, lawlessness of this type never does stop and never can stop in such fashion. Every violent man in the community is

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encouraged by every case of lynching in which the lynchers go unpunished to himself take the law into his own hands whenever it suits his own convenience. In the same way the use of torture by the mob in certain cases is sure to spread until it is applied more or less indiscriminately in other cases. The spirit of lawlessness grows with what it feeds on, and when mobs with impunity lynch criminals for one cause, they are certain to begin to lynch real or alleged criminals for other causes. In the recent cases of lynching, over three-fourths were not for rape at all, but for murder, attempted murder, and even less heinous offences. Moreover, the history of these recent cases shows the awful fact that when the minds of men are habituated to the use of torture by lawless bodies to avenge crimes of a peculiarly revolting description, other lawless bodies will use torture in order to punish crimes of an ordinary type. Surely no patriot can fail to see the fearful brutalization and debasement which the indulgence of such a spirit and such practices inevitably portends. Surely all public men, all writers for the daily press, all clergymen, all teachers, all who in any way have a right to address the public, should with every energy unite to denounce such crimes and to support those engaged in putting them down. As a people we claim the right to speak with peculiar emphasis for freedom and for fair treatment of all men without regard to differences of race, fortune, creed, or color. We forfeit the right so to speak when we commit or condone such crimes as these of which I speak.

The nation, like the individual, can not commit a crime with impunity. If we are guilty of lawlessness and brutal violence, whether our guilt consists in active participation therein or in mere connivance and encouragement, we shall assuredly suffer later on because of what we have done. The cornerstone of this Republic, as of all free government, is respect for and obedience to the law. Where we

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permit the law to be defied or evaded, whether by rich man or poor man, by black man or white, we are by just so much weakening the bonds of our civilization and increasing the chances of its overthrow, and of the substitution therefor of a system in which there shall be violent alternations of anarchy and tyranny.

*[From an address to the Holy Name Society at Oyster Bay, N. Y., August 16, 1903.]*

. . . We have good Scriptural authority for the statement that it is not what goes into a man's mouth but what comes out of it that counts. I am not addressing weaklings, or I should not take the trouble to come here. I am addressing strong, vigorous men, who are engaged in the active hard work of life; and life to be worth living must be a life of activity and hard work. I am speaking to men engaged in the hard, active work of life, and therefore to men who will count for good or for evil. It is peculiarly incumbent upon you who have strength to set a right example to others. I ask you to remember that you can not retain your self-respect if you are loose and foul of tongue, that a man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable. Every man here knows the temptations that beset all of us in this world. At times any man will slip. I do not expect perfection, but I do expect genuine and sincere effort toward being decent and cleanly in thought, in word, and in deed. As I said at the outset, I hail the work of this society as typifying one of those forces which tend to the betterment and uplifting of our social system. Our whole effort should be toward securing a combination of the strong qualities with those

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qualities which we term virtues. I expect you to be strong. I would not respect you if you were not. I do not want to see Christianity professed only by weaklings; I want to see it a moving spirit among men of strength. I do not expect you to lose one particle of your strength or courage by being decent. On the contrary, I should hope to see each man who is a member of this society, from his membership in it become all the fitter to do the rough work of the world; all the fitter to work in time of peace; and if, which may Heaven forbid, war should come, all the fitter to fight in time of war. I desire to see in this country the decent men strong and the strong men decent, and until we get that combination in pretty good shape we are not going to be by any means as successful as we should be. There is always a tendency among very young men and among boys who are not quite young men as yet to think that to be wicked is rather smart; to think it shows that they are men. Oh, how often you see some young fellow who boasts that he is going to "see life," meaning by that that he is going to see that part of life which it is a thousandfold better should remain unseen! I ask that every man here constitute himself his brother's keeper by setting an example to that younger brother which will prevent him from getting such a false estimate of life. Example is the most potent of all things. If any one of you in the presence of younger boys, and especially the younger people of your own family, misbehave yourself, if you use coarse and blasphemous language before them, you can be sure that these younger people will follow your example and not your precept. It is no use to preach to them if you do not act decently yourself. You must feel that the most effective way in which you can preach is by your practice.

As I was driving up here a friend who was with us said that in his experience the boy who went out into life with



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a foul tongue was apt so to go because his kinsfolk, at least his intimate associates, themselves had foul tongues. The father, the elder brothers, the friends, can do much toward seeing that the boys as they become men become clean and honorable men.

I have told you that I wanted you not only to be decent, but to be strong. These boys will not admire virtue of a merely anæmic type. They believe in courage, in manliness. They admire those who have the quality of being brave, the quality of facing life as life should be faced, the quality that must stand at the root of good citizenship in peace or in war. If you are to be effective as good Christians you must possess strength and courage, or your example will count for little with the young, who admire strength and courage. I want to see you, the men of the Holy Name Society, you who embody the qualities which the younger people admire, by your example give those young people the tendency, the trend, in the right direction; and remember that this example counts in many other ways besides cleanliness of speech. I want to see every man able to hold his own with the strong, and also ashamed to oppress the weak. I want to see each young fellow able to do a man's work in the world, and of a type which will not permit imposition to be practiced upon him. I want to see him too strong of spirit to submit to wrong, and, on the other hand, ashamed to do wrong to others. I want to see each man able to hold his own in the rough work of actual life outside, and also, when he is at home, a good man, unselfish in dealing with wife, or mother, or children. Remember that the preaching does not count if it is not backed up by practice. There is no good in your preaching to your boys to be brave, if you run away. There is no good in your preaching to them to tell the truth if you do not. There is no good in your preaching to them to be unselfish if they see you selfish with your

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wife, disregardful of others. We have a right to expect that you will come together in meetings like this; that you will march in processions; that you will join in building up such a great and useful association as this; and, even more, we have a right to expect that in your own homes and among your own associates you will prove by your deeds that yours is not a lip loyalty merely; that you show in actual practice the faith that is in you.

*[From an address at the State Fair, Syracuse, N. Y., September 7, 1903.]*

... Many qualities are needed by a people which would preserve the power of self-government in fact as well as in name. Among these qualities are forethought, shrewdness, self-restraint, the courage which refuses to abandon one's own rights, and the disinterested and kindly good sense which enables one to do justice to the rights of others. Lack of strength and lack of courage unfit men for self-government on the one hand; and on the other, brutal arrogance, envy, in short, any manifestation of the spirit of selfish disregard, whether of one's own duties or of the rights of others, are equally fatal.

In the history of mankind many republics have risen, have flourished for a lesser or greater time, and then have fallen because their citizens lost the power of governing themselves and thereby of governing their state; and in no way has this loss of power been so often and so clearly shown as in the tendency to turn the government into a government primarily for the benefit of one class instead of a government for the benefit of the people as a whole.

Again and again in the republics of ancient Greece, in those of mediæval Italy and mediæval Flanders, this ten-

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dency was shown, and wherever the tendency became a habit it invariably and inevitably proved fatal to the state. In the final result it mattered not one whit whether the movement was in favor of one class or of another. The outcome was equally fatal, whether the country fell into the hands of a wealthy oligarchy which exploited the poor or whether it fell under the domination of a turbulent mob which plundered the rich. In both cases there resulted violent alternations between tyranny and disorder, and a final complete loss of liberty to all citizens—destruction in the end overtaking the class which had for the moment been victorious as well as that which had momentarily been defeated. The death knell of the Republic had rung as soon as the active power became lodged in the hands of those who sought, not to do justice to all citizens, rich and poor alike, but to stand for one special class and for its interests as opposed to the interests of others.

The reason why our future is assured lies in the fact that our people are genuinely skilled in and fitted for self-government and therefore will spurn the leadership of those who seek to excite this ferocious and foolish class antagonism. The average American knows not only that he himself intends to do about what is right, but that his average fellow-countryman has the same intention and the same power to make his intention effective. He knows, whether he be business man, professional man, farmer, mechanic, employer, or wage-worker, that the welfare of each of these men is bound up with the welfare of all the others; that each is neighbor to the other, is actuated by the same hopes and fears, has fundamentally the same ideals, and that all alike have much the same virtues and the same faults. Our average fellow-citizen is a sane and healthy man, who believes in decency and has a wholesome mind. He therefore feels an equal scorn alike for the man of wealth guilty of the mean and base spirit of ar-

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rogance toward those who are less well off, and for the man of small means who in his turn either feels, or seeks to excite in others the feeling of mean and base envy for those who are better off. The two feelings, envy and arrogance, are but opposite sides of the same shield, but different developments of the same spirit. Fundamentally, the unscrupulous rich man who seeks to exploit and oppress those who are less well off is in spirit not opposed to, but identical with, the unscrupulous poor man who desires to plunder and oppress those who are better off. The courtier and the demagogue are but developments of the same type under different conditions, each manifesting the same servile spirit, the same desire to rise by pandering to base passions; though one panders to power in the shape of a single man and the other to power in the shape of a multitude. So likewise the man who wishes to rise by wronging others must by right be contrasted, not with the man who likewise wishes to do wrong, though to a different set of people, but with the man who wishes to do justice to all people and to wrong none.

The line of cleavage between good and bad citizenship lies, not between the man of wealth who acts squarely by his fellows and the man who seeks each day's wage by that day's work, wronging no one and doing his duty by his neighbor; nor yet does this line of cleavage divide the unscrupulous wealthy man who exploits others in his own interest, from the demagogue, or from the sullen and envious being who wishes to attack all men of property, whether they do well or ill. On the contrary, the line of cleavage between good citizenship and bad citizenship separates the rich man who does well from the rich man who does ill, the poor man of good conduct from the poor man of bad conduct. This line of cleavage lies at right angles to any such arbitrary line of division as that separating one class from another, one locality from another, or men



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with a certain degree of property from those of a less degree of property.

The good citizen is the man who, whatever his wealth or his poverty, strives manfully to do his duty to himself, to his family, to his neighbor, to the State; who is incapable of the baseness which manifests itself either in arrogance or in envy, but who while demanding justice for himself is no less scrupulous to do justice to others. It is because the average American citizen, rich or poor, is of just this type that we have cause for our profound faith in the future of the Republic.

Ours is a government of liberty, by, through, and under the law. Lawlessness and connivance at law-breaking—whether the law-breaking take the form of a crime of greed and cunning or of a crime of violence—are destructive not only of order, but of the true liberties which can only come through order. If alive to their true interests rich and poor alike will set their faces like flint against the spirit which seeks personal advantage by overriding the laws, without regard to whether this spirit shows itself in the form of bodily violence by one set of men or in the form of vulpine cunning by another set of men.

Let the watchwords of all our people be the old familiar watchwords of honesty, decency, fair-dealing and common sense. The qualities denoted by these words are essential to all of us as we deal with the complex industrial problems of to-day, the problems affecting not merely the accumulation but even more the wise distribution of wealth. We ask no man's permission when we require him to obey the law; neither the permission of the poor man nor yet of the rich man. Least of all can the man of great wealth afford to break the law even for his own financial advantage; for the law is his prop and support, and it is both foolish and profoundly unpatriotic for him to fail in giving hearty support to those who show that there is in very

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fact one law, and one law only, alike for the rich and the poor, for the great and the small.

Men sincerely interested in the due protection of property, and men sincerely interested in seeing that the just rights of labor are guaranteed, should alike remember not only that in the long run neither the capitalist nor the wage-worker can be helped in healthy fashion save by one helping the other; but also that to require either side to obey the law and do its full duty toward the community is emphatically to that side's real interest.

There is no worse enemy of the wage-worker than the man who condones mob violence in any shape or who preaches class hatred; and surely the slightest acquaintance with our industrial history should teach even the most short-sighted that the times of most suffering for our people as a whole, the times when business is stagnant, and capital suffers from shrinkage and gets no return from its investments, are exactly the times of hardship, and want, and grim disaster among the poor. If all the existing instrumentalities of wealth could be abolished, the first and severest suffering would come among those of us who are least well off at present. The wage-worker is well off only when the rest of the country is well off; and he can best contribute to this general well-being by showing sanity and a firm purpose to do justice to others.

In his turn the capitalist who is really a conservative, the man who has forethought as well as patriotism, should heartily welcome every effort, legislative or otherwise, which has for its object to secure fair dealing by capital, corporate or individual, toward the public and toward the employee. Such laws as the franchise-tax law in this State, which the Court of Appeals recently unanimously decided constitutional—such a law as that passed in Congress last year for the purpose of establishing a Department of Commerce and Labor, under which there

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should be a bureau to oversee and secure publicity from the great corporations which do an interstate business—such a law as that passed at the same time for the regulation of the great highways of commerce so as to keep these roads clear on fair terms to all producers in getting their goods to market—these laws are in the interest not merely of the people as a whole, but of the propertied classes. For in no way is the stability of property better assured than by making it patent to our people that property bears its proper share of the burdens of the State; that property is handled not only in the interest of the owner, but in the interest of the whole community.

In other words, legislation to be permanently good for any class must also be good for the Nation as a whole, and legislation which does injustice to any class is certain to work harm to the Nation. Take our currency system for example. This Nation is on a gold basis. The treasury of the public is in excellent condition. Never before has the per capita of circulation been as large as it is this day; and this circulation, moreover, is of money every dollar of which is at par with gold. Now, our having this sound currency system is of benefit to banks, of course, but it is of infinitely more benefit to the people as a whole, because of the healthy effect on business conditions.

In the same way, whatever is advisable in the way of remedial or corrective currency legislation—and nothing revolutionary is advisable under present conditions—must be undertaken only from the standpoint of the business community as a whole, that is, of the American body politic as a whole. Whatever is done, we can not afford to take any step backward or to cast any doubt upon the certain redemption in standard coin of every circulating note.

Among ourselves we differ in many qualities of body, head and heart; we are unequally developed, mentally as

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well as physically. But each of us has the right to ask that he shall be protected from wrongdoing as he does his work and carries his burden through life. No man needs sympathy because he has to work, because he has a burden to carry. Far and away the best prize that life offers is the chance to work hard at work worth doing; and this is a prize open to every man, for there can be no work better worth doing than that done to keep in health and comfort and with reasonable advantages those immediately dependent upon the husband, the father, or the son.

There is no room in our healthy American life for the mere idler, for the man or the woman whose object it is throughout life to shirk the duties which life ought to bring. Life can mean nothing worth meaning, unless its prime aim is the doing of duty, the achievement of results worth achieving. A recent writer has finely said: "After all, the saddest thing that can happen to a man is to carry no burdens. To be bent under too great a load is bad; to be crushed by it is lamentable; but even in that there are possibilities that are glorious. But to carry no load at all—there is nothing in that. No one seems to arrive at any goal really worth reaching in this world who does not come to it heavy laden."

Surely from our own experience each one of us knows that this is true. From the greatest to the smallest, happiness and usefulness are largely found in the same soul, and the joy of life is won in its deepest and truest sense only by those who have not shirked life's burdens. The men whom we most delight to honor in all this land are those who, in the iron years from '61 to '65, bore on their shoulders the burden of saving the Union. They did not choose the easy task. They did not shirk the difficult duty. Deliberately and of their own free will they strove for an ideal, upward and onward across the stony slopes of greatness. They did the hardest work that was then to be



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done; they bore the heaviest burden that any generation of Americans ever had to bear; and because they did this they have won such proud joy as it has fallen to the lot of no other men to win, and have written their names for evermore on the golden honor roll of the Nation. As it is with the soldier, so it is with the civilian. To win success in the business world to become a first-class mechanic, a successful farmer, an able lawyer or doctor, means that the man has devoted his best energy and power through long years to the achievement of his ends. So it is in the life of the family, upon which in the last analysis the whole welfare of the Nation rests. The man or woman who as bread-winner and home-maker, or as wife and mother, has done all that he or she can do, patiently and uncomplainingly, is to be honored; and is to be envied by all those who have never had the good fortune to feel the need and duty of doing such work. The woman who has borne, and who has reared as they should be reared, a family of children, has in the most emphatic manner deserved well of the Republic. Her burden has been heavy, and she has been able to bear it worthily only by the possession of resolution, of good sense, of conscience, and of unselfishness. But if she has borne it well, then to her shall come the supreme blessing, for in the words of the oldest and greatest of books, "Her children shall rise up and call her blessed;" and among the benefactors of the land her place must be with those who have done the best and the hardest work, whether as law-givers or as soldiers, whether in public or private life.

This is not a soft and easy creed to preach. It is a creed willingly learned only by men and women who, together with the softer virtues, possess also the stronger; who can do, and dare, and die at need, but who while life lasts will never flinch from their allotted task. You farmers, and wage-workers, and business men of this great

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State, of this mighty and wonderful Nation, are gathered together to-day, proud of your State and still prouder of your Nation, because your forefathers and predecessors have lived up to just this creed. You have received from their hands a great inheritance, and you will leave an even greater inheritance to your children, and your children's children, provided only that you practice alike in your private and your public lives the strong virtues that have given us as a people greatness in the past. It is not enough to be well-meaning and kindly, but weak; neither is it enough to be strong, unless morality and decency go hand in hand with strength. We must possess the qualities which make us do our duty in our homes and among our neighbors, and in addition we must possess the qualities which are indispensable to the make-up of every great and masterful nation—the qualities of courage and hardihood, of individual initiative and yet of power to combine for a common end, and above all, the resolute determination to permit no man and no set of men to sunder us one from the other by lines of caste or creed or section. We must act upon the motto of all for each and each for all. There must be ever present in our minds the fundamental truth that in a republic such as ours the only safety is to stand neither for nor against any man because he is rich or because he is poor, because he is engaged in one occupation or another, because he works with his brains or because he works with his hands. We must treat each man on his worth and merits as a man. We must see that each is given a square deal, because he is entitled to no more and should receive no less. Finally, we must keep ever in mind that a republic such as ours can exist only by virtue of the orderly liberty which comes through the equal domination of the law over all men alike, and through its administration in such resolute and fearless fashion as shall teach all that no man is above it and no man below it.

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*[A message to Congress at a special session, November 10, 1903.]*

I have convened the Congress that it may consider the legislation necessary to put into operation the commercial treaty with Cuba, which was ratified by the Senate at its last session, and subsequently by the Cuban Government. I deem such legislation demanded not only by our interest but by our honor. We can not with propriety abandon the course upon which we have so wisely embarked. When the acceptance of the Platt Amendment was required from Cuba by the action of the Congress of the United States, this Government thereby definitely committed itself to the policy of treating Cuba as occupying a unique position as regards this country. It was provided that when the island became a free and independent republic she should stand in such close relations with us as in certain respects to come within our system of international policy; and it necessarily followed that she must also to a certain degree become included within the lines of our economic policy. Situated as Cuba is, it would not be possible for this country to permit the strategic abuse of the island by any foreign military power. It is for this reason that certain limitations have been imposed upon her financial policy, and that naval stations have been conceded by her to the United States. The negotiations as to the details of these naval stations are on the eve of completion. They are so situated as to prevent any idea that there is the intention ever to use them against Cuba, or otherwise than for the protection of Cuba from the assaults of foreign foes, and for the better safeguarding of American interests in the waters south of us.

These interests have been largely increased by the con-

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sequences of the war with Spain, and will be still further increased by the building of the Isthmian Canal. They are both military and economic. The granting to us by Cuba of the naval stations above alluded to is of the utmost importance from a military standpoint, and is proof of the good faith with which Cuba is treating us. Cuba has made great progress since her independence was established. She has advanced steadily in every way. She already stands high among her sister republics of the New World. She is loyally observing her obligations to us; and she is entitled to like treatment by us.

The treaty submitted to you for approval secures to the United States economic advantages as great as those given to Cuba. Not an American interest is sacrificed. By the treaty a large Cuban market is secured to our producers. It is a market which lies at our doors, which is already large, which is capable of great expansion, and which is especially important to the development of our export trade. It would be indeed shortsighted for us to refuse to take advantage of such an opportunity, and to force Cuba into making arrangements with other countries to our disadvantage.

This reciprocity treaty stands by itself. It is demanded on considerations of broad national policy as well as by our economic interest. It will do harm to no industry. It will benefit many industries. It is in the interest of our people as a whole, both because of its importance from the broad standpoint of international policy, and because economically it intimately concerns us to develop and secure the rich Cuban market for our farmers, artisans, merchants, and manufacturers. Finally, it is desirable as a guaranty of the good faith of our Nation toward her young sister republic to the south, whose welfare must ever be closely bound with ours. We gave her liberty. We are knit to her by the memories of the blood and the courage of our



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soldiers who fought for her in war; by the memory of the wisdom and integrity of our administrators who served her in peace and who started her so well on the difficult path of self-government. We must help her onward and upward; and in helping her we shall help ourselves.

The foregoing considerations caused the negotiations of the treaty with Cuba and its ratification by the Senate. They now with equal force support the legislation by the Congress which by the terms of the treaty is necessary to render it operative. A failure to enact such legislation would come perilously near a repudiation of the pledged faith of the Nation.

*[From his third annual message to Congress,  
December 7, 1903.]*

. . . With a nation as with a man the most important things are those of the household, and therefore the country is especially to be congratulated on what has been accomplished in the direction of providing for the exercise of supervision over the great corporations and combinations of corporations engaged in interstate commerce. The Congress has created the Department of Commerce and Labor, including the Bureau of Corporations, with for the first time authority to secure proper publicity of such proceedings of these great corporations as the public has the right to know. It has provided for the expediting of suits for the enforcement of the Federal anti-trust law; and by another law it has secured equal treatment to all producers in the transportation of their goods, thus taking a long stride forward in making effective the work of the Interstate Commerce Commission.

The establishment of the Department of Commerce and

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Labor, with the Bureau of Corporations thereunder, marks a real advance in the direction of doing all that is possible for the solution of the questions vitally affecting capitalists and wage-workers. The act creating the Department was approved on February 14, 1903, and two days later the head of the Department was nominated and confirmed by the Senate. Since then the work of organization has been pushed as rapidly as the initial appropriations permitted, and with due regard to thoroughness and the broad purposes which the Department is designed to serve. After the transfer of the various bureaus and branches to the Department at the beginning of the current fiscal year, as provided for in the act, the personnel comprised 1,289 employees in Washington and 8,836 in the country at large. The scope of the Department's duty and authority embraces the commercial and industrial interests of the Nation. It is not designed to restrict or control the fullest liberty of legitimate business action, but to secure exact and authentic information which will aid the Executive in enforcing existing laws, and which will enable the Congress to enact additional legislation, if any should be found necessary, in order to prevent the few from obtaining privileges at the expense of diminished opportunities for the many.

The preliminary work of the Bureau of Corporations in the Department has shown the wisdom of its creation. Publicity in corporate affairs will tend to do away with ignorance, and will afford facts upon which intelligent action may be taken. Systematic, intelligent investigation is already developing facts the knowledge of which is essential to a right understanding of the needs and duties of the business world. The corporation which is honestly and fairly organized, whose managers in the conduct of its business recognize their obligation to deal squarely with their stockholders, their competitors, and the public, has

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nothing to fear from such supervision. The purpose of this Bureau is not to embarrass or assail legitimate business, but to aid in bringing about a better industrial condition—a condition under which there shall be obedience to law and recognition of public obligation by all corporations, great or small. The Department of Commerce and Labor will be not only the clearing house for information regarding the business transactions of the Nation but the executive arm of the Government to aid in strengthening our domestic and foreign markets, in perfecting our transportation facilities, in building up our merchant marine, in preventing the entrance of undesirable immigrants, in improving commercial and industrial conditions, and in bringing together on common ground those necessary partners in industrial progress—capital and labor. Commerce between the nations is steadily growing in volume, and the tendency of the times is toward closer trade relations. Constant watchfulness is needed to secure to Americans the chance to participate to the best advantage in foreign trade; and we may confidently expect that the new Department will justify the expectation of its creators by the exercise of this watchfulness, as well as by the businesslike administration of such laws relating to our internal affairs as are intrusted to its care.

In enacting the laws above enumerated the Congress proceeded on sane and conservative lines. Nothing revolutionary was attempted; but a common-sense and successful effort was made in the direction of seeing that corporations are so handled as to subserve the public good. The legislation was moderate. It was characterized throughout by the idea that we were not attacking corporations, but endeavoring to provide for doing away with any evil in them; that we drew the line against misconduct, not against wealth; gladly recognizing the great good done by the capitalist who alone, or in conjunction with his fellows, does

his work along proper and legitimate lines. The purpose of the legislation, which purpose will undoubtedly be fulfilled, was to favor such a man when he does well, and to supervise his action only to prevent him from doing ill. Publicity can do no harm to the honest corporation. The only corporation that has cause to dread it is the corporation which shrinks from the light, and about the welfare of such corporations we need not be over-sensitive. The work of the Department of Commerce and Labor has been conditioned upon this theory, of securing fair treatment alike for labor and for capital.

The consistent policy of the National Government, so far as it has the power, is to hold in check the unscrupulous man, whether employer or employee; but to refuse to weaken individual initiative or to hamper or cramp the industrial development of the country. We recognize that this is an era of federation and combination, in which great capitalistic corporations and labor unions have become factors of tremendous importance in all industrial centres. Hearty recognition is given the far-reaching, beneficent work which has been accomplished through both corporations and unions, and the line as between different corporations, as between different unions, is drawn as it is between different individuals; that is, it is drawn on conduct, the effort being to treat both organized capital and organized labor alike, asking nothing save that the interest of each shall be brought into harmony with the interest of the general public, and that the conduct of each shall conform to the fundamental rules of obedience to law, of individual freedom, and of justice and fair dealing towards all. Whenever either corporation, labor union, or individual disregards the law or acts in a spirit of arbitrary and tyrannous interference with the rights of others, whether corporations or individuals, then where the Federal Government has jurisdiction, it will see to it that the miscon-



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duct is stopped, paying not the slightest heed to the position or power of the corporation, the union or the individual, but only to one vital fact—that is, the question whether or not the conduct of the individual or aggregate of individuals is in accordance with the law of the land. Every man must be guaranteed his liberty and his right to do as he likes with his property or his labor, so long as he does not infringe the rights of others. No man is above the law and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is demanded as a right; not asked as a favor.

We have cause as a Nation to be thankful for the steps that have been so successfully taken to put these principles into effect. The progress has been by evolution, not by revolution. Nothing radical has been done; the action has been both moderate and resolute. Therefore the work will stand. There shall be no backward step. If in the working of the laws it proves desirable that they shall at any point be expanded or amplified, the amendment can be made as its desirability is shown. Meanwhile they are being administered with judgment, but with insistence upon obedience to them; and their need has been emphasized in signal fashion by the events of the past year.

*[From a special message to Congress, January 4, 1904.]*

. . . I lay before the Congress for its information a statement of my action up to this time in executing the act entitled "An act to provide for the construction of a canal connecting the waters of the Atlantic and Pacific Oceans," approved June 28, 1902.

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By the said act the President was authorized to secure for the United States the property of the Panama Canal Company and the perpetual control of a strip six miles wide across the Isthmus of Panama. It was further provided that "should the President be unable to obtain for the United States a satisfactory title to the property of the New Panama Canal Company and the control of the necessary territory of the Republic of Colombia . . . within a reasonable time and upon reasonable terms, then the President" should endeavor to provide for a canal by the Nicaragua route. The language quoted defines with exactness and precision what was to be done, and what as a matter of fact has been done. The President was authorized to go to the Nicaragua route only if within a reasonable time he could not obtain "control of the necessary territory of the Republic of Colombia." This control has now been obtained; the provision of the act has been complied with; it is no longer possible under existing legislation to go to the Nicaragua route as an alternative.

This act marked the climax of the effort on the part of the United States to secure, so far as legislation was concerned, an interoceanic canal across the Isthmus. The effort to secure a treaty for this purpose with one of the Central American republics did not stand on the same footing with the effort to secure a treaty under any ordinary conditions. The proper position for the United States to assume in reference to this canal, and therefore to the governments of the Isthmus, had been clearly set forth by Secretary Cass in 1858. In my Annual Message I have already quoted what Secretary Cass said; but I repeat the quotation here, because the principle it states is fundamental:

"While the rights of sovereignty of the States occupying this region (Central America) should always be respected,

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we shall expect that these rights be exercised in a spirit befitting the occasion and the wants and circumstances that have arisen. Sovereignty has its duties as well as its rights, and none of these local governments, even if administered with more regard to the just demands of other nations than they have been, would be permitted, in a spirit of Eastern isolation, to close the gates of intercourse on the great highways of the world, and justify the act by the pretension that these avenues of trade and travel belong to them and that they choose to shut them, or, what is almost equivalent, to encumber them with such unjust relations as would prevent their general use."

The principle thus enunciated by Secretary Cass was sound then and it is sound now. The United States has taken the position that no other government is to build the canal. In 1889, when France proposed to come to the aid of the French Panama Company by guaranteeing their bonds, the Senate of the United States in executive session, with only some three votes dissenting, passed a resolution as follows:

"That the Government of the United States will look with serious concern and disapproval upon any connection of any European government with the construction or control of any ship canal across the Isthmus of Darien or across Central America, and must regard any such connection or control as injurious to the just rights and interests of the United States and as a menace to their welfare."

Under the Hay-Pauncefote treaty it was explicitly provided that the United States should control, police, and protect the canal which was to be built, keeping it open for the vessels of all nations on equal terms. The United States thus assumed the position of guarantor of the canal and of its peaceful use by all the world. The guarantee included as a matter of course the building of the canal. The

enterprise was recognized as responding to an international need; and it would be the veriest travesty on right and justice to treat the governments in possession of the Isthmus as having the right, in the language of Mr. Cass, "to close the gates of intercourse on the great highways of the world, and justify the act by the pretension that these avenues of trade and travel belong to them and that they choose to shut them."

When this Government submitted to Colombia the Hay-Herran treaty three things were, therefore, already settled.

One was that the canal should be built. The time for delay, the time for permitting the attempt to be made by private enterprise, the time for permitting any government of anti-social spirit and of imperfect development to bar the work was past. The United States had assumed in connection with the canal certain responsibilities not only to its own people, but to the civilized world, which imperatively demanded that there should no longer be delay in beginning the work.

Second. While it was settled that the canal should be built without unnecessary or improper delay, it was no less clearly shown to be our purpose to deal not merely in a spirit of justice but in a spirit of generosity with the people through whose land we might build it. The Hay-Herran treaty, if it erred at all, erred in the direction of an over-generosity toward the Colombian Government. In our anxiety to be fair we had gone to the very verge in yielding to a weak nation's demands what that nation was helplessly unable to enforce from us against our will. The only criticisms made upon the Administration for the terms of the Hay-Herran treaty were for having granted too much to Colombia, not for failure to grant enough. Neither in the Congress nor in the public press, at the time that this treaty was formulated, was there complaint that it did not in the fullest and amplest manner guarantee to



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Colombia everything that she could by any color of title demand.

Nor is the fact to be lost sight of that the rejected treaty, while generously responding to the pecuniary demands of Colombia, in other respects merely provided for the construction of the canal in conformity with the express requirements of the act of the Congress of June 28, 1902. By that act, heretofore quoted, the President was authorized to acquire from Colombia, for the purposes of the canal, "perpetual control" of a certain strip of land; and it was expressly required that the "control" thus to be obtained should include "jurisdiction" to make police and sanitary regulations and to establish such judicial tribunals as might be agreed on for their enforcement. These were conditions precedent prescribed by the Congress; and for their fulfilment suitable stipulations were embodied in the treaty. It has been stated in public prints that Colombia objected to these stipulations, on the ground that they involved a relinquishment of her "sovereignty"; but in the light of what has taken place, this alleged objection must be considered as an afterthought. In reality, the treaty, instead of requiring a cession of Colombia's sovereignty over the canal strip, expressly acknowledged, confirmed, and preserved her sovereignty over it. The treaty in this respect simply proceeded on the lines on which all the negotiations leading up to the present situation have been conducted. In those negotiations the exercise by the United States, subject to the paramount rights of the local sovereign, of a substantial control over the canal and the immediately adjacent territory, has been treated as a fundamental part of any arrangement that might be made. It has formed an essential feature of all our plans, and its necessity is fully recognized in the Hay-Pauncefote treaty. The Congress, in providing that such control should be secured, adopted no new principle, but only incorporated in

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its legislation a condition the importance and propriety of which were universally recognized. During all the years of negotiation and discussion that preceded the conclusion of the Hay-Herran treaty, Colombia never intimated that the requirement by the United States of control over the canal strip would render unattainable the construction of a canal by way of the Isthmus of Panama; nor were we advised, during the months when legislation of 1902 was pending before the Congress, that the terms which it embodied would render negotiations with Colombia impracticable. It is plain that no nation could construct and guarantee the neutrality of the canal with a less degree of control than was stipulated for in the Hay-Herran treaty. A refusal to grant such degree of control was necessarily a refusal to make any practicable treaty at all. Such refusal therefore squarely raised the question whether Colombia was entitled to bar the transit of the world's traffic across the Isthmus.

That the canal itself was eagerly demanded by the people of the locality through which it was to pass, and that the people of this locality no less eagerly longed for its construction under American control, are shown by the unanimity of action in the new Panama Republic. Furthermore, Colombia, after having rejected the treaty in spite of our protests and warnings when it was in her power to accept it, has since shown the utmost eagerness to accept the same treaty if only the *status quo* could be restored. One of the men standing highest in the official circles of Colombia, on November 6, addressed the American minister at Bogota, saying that if the Government of the United States would land troops to preserve Colombian sovereignty and the transit, the Colombian Government would "declare martial law; and, by virtue of vested constitutional authority, when public order is disturbed, [would] approve by decree the ratification of the canal treaty as signed; or, if the Govern-

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ment of the United States prefers, [would] call extra session of the Congress—with new and friendly members—next May to approve the treaty.” Having these facts in view, there is no shadow of question that the Government of the United States proposed a treaty which was not merely just, but generous to Colombia, which our people regarded as erring, if at all, on the side of over-generosity; which was hailed with delight by the people of the immediate locality through which the canal was to pass, who were most concerned as to the new order of things, and which the Colombian authorities now recognize as being so good that they are willing to promise its unconditional ratification if only we will desert those who have shown themselves our friends and restore to those who have shown themselves unfriendly the power to undo what they did. I pass by the question as to what assurance we have that they would now keep their pledge and not again refuse to ratify the treaty if they had the power; for, of course, I will not for one moment discuss the possibility of the United States committing an act of such baseness as to abandon the new Republic of Panama.

Third. Finally the Congress definitely settled where the canal was to be built. It was provided that a treaty should be made for building the canal across the Isthmus of Panama; and if, after reasonable time, it proved impossible to secure such treaty, that then we should go to Nicaragua. The treaty has been made; for it needs no argument to show that the intent of the Congress was to ensure a canal across Panama, and that whether the republic granting the title was called New Granada, Colombia, or Panama mattered not one whit. As events turned out, the question of “reasonable time” did not enter into the matter at all. Although, as the months went by, it became increasingly improbable that the Colombian Congress would ratify the treaty or take steps which would be equivalent thereto, yet

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all chance for such action on their part did not vanish until the Congress closed at the end of October; and within three days thereafter the revolution in Panama had broken out. Panama became an independent state, and the control of the territory necessary for building the canal then became obtainable. The condition under which alone we could have gone to Nicaragua thereby became impossible of fulfilment. If the pending treaty with Panama should not be ratified by the Senate this would not alter the fact that we could not go to Nicaragua. The Congress has decided the route, and there is no alternative under existing legislation.

When in August it began to appear probable that the Colombian Legislature would not ratify the treaty, it became incumbent upon me to consider well what the situation was and to be ready to advise the Congress as to what were the various alternatives of action open to us. There were several possibilities. One was that Colombia would at the last moment see the unwisdom of her position. That there might be nothing omitted, Secretary Hay, through the minister at Bogota, repeatedly warned Colombia that grave consequences might follow from her rejection of the treaty. Although it was a constantly diminishing chance, yet the possibility of ratification did not wholly pass away until the close of the session of the Colombian Congress.

A second alternative was that by the close of the session on the last day of October, without the ratification of the treaty by Colombia and without any steps taken by Panama, the American Congress on assembling early in November would be confronted with a situation in which there had been a failure to come to terms as to building the canal along the Panama route, and yet there had not been a lapse of a reasonable time—using the word reasonable in any proper sense—such as would justify the Administration going to the Nicaragua route. This situation seemed on the whole the most likely, and as a matter of fact



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I had made the original draft of my Message to the Congress with a view to its existence.

It was the opinion of eminent international jurists that in view of the fact that the great design of our guarantee under the treaty of 1846 was to dedicate the Isthmus to the purposes of interoceanic transit, and above all to secure the construction of an interoceanic canal, Colombia could not under existing conditions refuse to enter into a proper arrangement with the United States to that end, without violating the spirit and substantially repudiating the obligations of a treaty the full benefits of which she had enjoyed for over fifty years. My intention was to consult the Congress as to whether under such circumstances it would not be proper to announce that the canal was to be dug forthwith; that we would give the terms that we had offered and no others; and that if such terms were not agreed to we would enter into an arrangement with Panama direct, or take what other steps were needful in order to begin the enterprise.

A third possibility was that the people of the Isthmus, who had formerly constituted an independent state, and who until recently were united to Colombia only by a loose tie of federal relationship, might take the protection of their own vital interests into their own hands, reassert their former rights, declare their independence upon just grounds, and establish a government competent and willing to do its share in this great work for civilization. This third possibility is what actually occurred. Every one knew that it was a possibility, but it was not until toward the end of October that it appeared to be an imminent probability. Although the Administration, of course, had special means of knowledge, no such means were necessary in order to appreciate the possibility, and toward the end the likelihood, of such a revolutionary outbreak and of its success. It was a matter of common notoriety. Quotations

from the daily papers could be indefinitely multiplied to show this state of affairs . . . Suffice it to say that it was notorious that revolutionary trouble of a serious nature was impending upon the Isthmus. But it was not necessary to rely exclusively upon such general means of information. On October 15 Commander Hubbard, of the navy, notified the Navy Department that, though things were quiet on the Isthmus, a revolution had broken out in the State of Cauca. On October 16, at the request of Lieutenant-General Young, I saw Capt. C. B. Humphrey and Lieut. Grayson Mallet-Prevost Murphy, who had just returned from a four months' tour through the northern portions of Venezuela and Colombia. They stopped in Panama on their return in the latter part of September. At the time they were sent down there had been no thought of their going to Panama, and their visit to the Isthmus was but an unpremeditated incident of their return journey; nor had they been spoken to by any one at Washington regarding the possibility of a revolt. Until they landed at Colon they had no knowledge that a revolution was impending, save what they had gained from the newspapers. What they saw in Panama so impressed them that they reported thereon to Lieutenant-General Young, according to his memorandum—

“that while on the Isthmus they became satisfied beyond question that, owing largely to the dissatisfaction because of the failure of Colombia to ratify the Hay-Herran treaty, a revolutionary party was in course of organization having for its object the separation of the State of Panama from Colombia, the leader being Dr. Richard Arango, a former governor of Panama; that when they were on the Isthmus arms and ammunition were being smuggled into the city of Colon in piano boxes, merchandise crates, etc., the small arms received being principally the Gras French rifle, the Remington, and the Mauser; that nearly every citizen in Panama had some sort of rifle or gun in his possession, with

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ammunition therefor; that in the city of Panama there had been organized a fire brigade which was really intended for a revolutionary military organization; that there were representatives of the revolutionary organization at all important points on the Isthmus; that in Panama, Colon, and the other principal places of the Isthmus police forces had been organized which were in reality revolutionary forces; that the people on the Isthmus seemed to be unanimous in their sentiment against the Bogota Government, and their disgust over the failure of that government to ratify the treaty providing for the construction of the canal, and that a revolution might be expected immediately upon the adjournment of the Colombian Congress without ratification of the treaty."

Lieutenant-General Young regarded their report as of such importance as to make it advisable that I should personally see these officers. They told me what they had already reported to the Lieutenant-General, adding that on the Isthmus the excitement was seething, and that the Colombian troops were reported to be disaffected. In response to a question of mine they informed me that it was the general belief that the revolution might break out at any moment, and if it did not happen before, would doubtless take place immediately after the closing of the Colombian Congress (at the end of October) if the canal treaty were not ratified. They were certain that the revolution would occur, and before leaving the Isthmus had made their own reckoning as to the time, which they had set down as being probably from three to four weeks after their leaving. The reason they set this as the probable inside limit of time was that they reckoned that it would be at least three or four weeks—say not until October 20—before a sufficient quantity of arms and munitions would have been landed.

In view of all these facts I directed the Navy Department to issue instructions such as would ensure our having

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ships within easy reach of the Isthmus in the event of need arising. Orders were given on October 19 to the *Boston* to proceed to San Juan del Sur, Nicaragua; to the *Dixie* to prepare to sail from League Island; and to the *Atlanta* to proceed to Guantanamo. On October 30 the *Nashville* was ordered to proceed to Colon. On November 2, when, the Colombian Congress having adjourned, it was evident that the outbreak was imminent, and when it was announced that both sides were making ready forces whose meeting would mean bloodshed and disorder, the Colombian troops having been embarked on vessels, the following instructions were sent to the commanders of the *Boston*, *Nashville*, and *Dixie*:

“Maintain free and uninterrupted transit. If interruption is threatened by armed force, occupy the line of railroad. Prevent landing of any armed force with hostile intent, either government or insurgent, at any point within 50 miles of Panama. Government force reported approaching the Isthmus in vessels. Prevent their landing if, in your judgment, the landing would precipitate a conflict.”

These orders were delivered in pursuance of the policy on which our Government had repeatedly acted. This policy was exhibited in the following orders, given under somewhat similar circumstances last year, and the year before, and the year before that. The first two telegrams are from the Department of State to the consul at Panama:

“July 25, 1900.

“You are directed to protest against any act of hostility which may involve or imperil the safe and peaceful transit of persons or property across the Isthmus of Panama. The bombardment of Panama would have this effect, and the United States must insist upon the neutrality of the Isthmus as guaranteed by the treaty.”



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“ November 20, 1901.

“ Notify all parties molesting or interfering with free transit across the Isthmus that such interference must cease and that the United States will prevent the interruption of traffic upon the railroad. Consult with captain of the *Iowa*, who will be instructed to land marines, if necessary, for the protection of the railroad, in accordance with the treaty rights and obligations of the United States. Desirable to avoid bloodshed, if possible.”

The next three telegrams are from and to the Secretary of the Navy:

“ September 12, 1902.

“ RANGER, *Panama*: United States guarantees perfect neutrality of Isthmus and that a free transit from sea to sea be not interrupted or embarrassed. . . . Any transportation of troops which might contravene these provisions of treaty should not be sanctioned by you nor should use of road be permitted which might convert the line of transit into theatre of hostility.

“ MOODY.”

“ COLON, September 20, 1902.

“ SECRETARY NAVY, *Washington*: Everything is conceded. The United States guards and guarantees traffic and the line of transit. To-day I permitted the exchange of Colombian troops from Panama to Colon, about 1,000 men each way, the troops without arms in train guarded by American naval force in the same manner as other passengers; arms and ammunition in separate train, guarded also by naval force in the same manner as other freight.

“ McLEAN.”

“ PANAMA, October 3, 1902.

“ SECRETARY NAVY, *Washington, D. C.*: Have sent this communication to the American consul at Panama:

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“‘ Inform Governor while trains running under United States protection I must decline transportation any combatants, ammunition, arms, which might cause interruption traffic or convert line of transit into theatre hostilities.’ ”

“ CASEY.”

On November 3 Commander Hubbard responded to the above-quoted telegram of November 2, 1903, saying that before the telegram had been received 400 Colombian troops from Cartagena had landed at Colon; that there had been no revolution on the Isthmus, but that the situation was most critical if the revolutionary leaders should act. On this same date the Associated Press in Washington received a bulletin stating that a revolutionary outbreak had occurred. When this was brought to the attention of the Assistant Secretary of State, Mr. Loomis, he prepared the following cablegram to the consul-general at Panama and the consul at Colon:

“ Uprising on Isthmus reported. Keep Department promptly and fully informed.”

Before this telegram was sent, however, one was received from Consul Malmros at Colon, running as follows:

“ Revolution imminent. Government force on the Isthmus about 500 men. Their official promised support revolution. Fire department, Panama, 441, are well organized and favor revolution. Government vessel, Cartagena, with about 400 men, arrived early to-day with new commander-in-chief, Tobar. Was not expected until November 10. Tobar's arrival is not probable to stop revolution.”

This cablegram was received at 2.35 P.M., and at 3.40 P.M. Mr. Loomis sent the telegram which he had already

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prepared to both Panama and Colon. Apparently, however, the consul-general at Panama had not received the information embodied in the Associated Press bulletin, upon which the Assistant Secretary of State based his dispatch; for his answer was that there was no uprising, although the situation was critical, this answer being received at 8.15 P.M. Immediately afterward he sent another dispatch, which was received at 9.50 P.M., saying that the uprising had occurred, and had been successful, with no bloodshed. The Colombian gunboat *Bogota* next day began to shell the city of Panama, with the result of killing one Chinaman. The consul-general was directed to notify her to stop firing. Meanwhile, on November 4, Commander Hubbard notified the Department that he had landed a force to protect the lives and property of American citizens against the threats of the Colombian soldiery.

Before any step whatever had been taken by the United States troops to restore order, the commander of the newly landed Colombian troops had indulged in wanton and violent threats against American citizens, which created serious apprehension. As Commander Hubbard reported in his letter of November 5, this officer and his troops practically began war against the United States, and only the forbearance and coolness of our officers and men prevented bloodshed. . . .

This plain official account of the occurrences of November 4 shows that, instead of there having been too much provision by the American Government for the maintenance of order and the protection of life and property on the Isthmus, the orders for the movement of the American warships had been too long delayed; so long, in fact, that there were but forty-two marines and sailors available to land and protect the lives of American men and women. It was only the coolness and gallantry with which this little band of men wearing the American uniform faced ten times their num-

ber of armed foes, bent on carrying out the atrocious threat of the Colombian commander, that prevented a murderous catastrophe. At Panama, when the revolution broke out, there was no American man-of-war and no American troops or sailors. At Colon, Commander Hubbard acted with entire impartiality toward both sides, preventing any movement, whether by the Colombians or the Panamans, which would tend to produce bloodshed. On November 9 he prevented a body of the revolutionists from landing at Colon.

. . . It thus clearly appears that the fact that there was no bloodshed on the Isthmus was directly due—and only due—to the prompt and firm enforcement by the United States of its traditional policy. During the past forty years revolutions and attempts at revolution have succeeded one another with monotonous regularity on the Isthmus, and again and again United States sailors and marines have been landed as they were landed in this instance and under similar instructions to protect the transit. One of these revolutions resulted in three years of warfare; and the aggregate of bloodshed and misery caused by them has been incalculable. The fact that in this last revolution not a life was lost save that of the man killed by the shells of the Colombian gunboat, and no property destroyed, was due to the action which I have described. We, in effect, policed the Isthmus in the interest of its inhabitants and of our own national needs, and for the good of the entire civilized world. Failure to act as the Administration acted would have meant great waste of life, great suffering, great destruction of property; all of which was avoided by the firmness and prudence with which Commander Hubbard carried out his orders and prevented either party from attacking the other. Our action was for the peace both of Colombia and of Panama. It is earnestly to be hoped that there will be no unwise conduct on our part which may en-



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courage Colombia to embark on a war which can not result in her regaining control of the Isthmus, but which may cause much bloodshed and suffering.

I hesitate to refer to the injurious insinuations which have been made of complicity by this Government in the revolutionary movement in Panama. They are as destitute of foundation as of propriety. The only excuse for my mentioning them is the fear lest unthinking persons might mistake for acquiescence the silence of mere self-respect. I think proper to say, therefore, that no one connected with this Government had any part in preparing, inciting, or encouraging the late revolution on the Isthmus of Panama, and that save from the reports of our military and naval officers, given above, no one connected with this Government had any previous knowledge of the revolution except such as was accessible to any person of ordinary intelligence who read the newspapers and kept up a current acquaintance with public affairs.

By the unanimous action of its people, without the firing of a shot—with a unanimity hardly before recorded in any similar case—the people of Panama declared themselves an independent republic. Their recognition by this Government was based upon a state of facts in no way dependent for its justification upon our action in ordinary cases. I have not denied, nor do I wish to deny, either the validity or the propriety of the general rule that a new state should not be recognized as independent till it has shown its ability to maintain its independence. This rule is derived from the principle of non-intervention, and as a corollary of that principle has generally been observed by the United States. But, like the principle from which it is deduced, the rule is subject to exceptions; and there are in my opinion clear and imperative reasons why a departure from it was justified and even required in the present instance. These reasons embrace, first, our treaty rights; second, our national in-

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terests and safety; and, third, the interests of collective civilization.

I have already adverted to the treaty of 1846, by the thirty-fifth article of which the United States secured the right to a free and open transit across the Isthmus of Panama, and to that end agreed to guarantee to New Granada her rights of sovereignty and property over that territory. This article is sometimes discussed as if the latter guarantee constituted its sole object and bound the United States to protect the sovereignty of New Granada against domestic revolution. Nothing, however, could be more erroneous than this supposition. That our wise and patriotic ancestors, with all their dread of entangling alliances, would have entered into a treaty with New Granada solely or even primarily for the purpose of enabling that remnant of the original Republic of Colombia, then resolved into the States of New Granada, Venezuela, and Ecuador, to continue from Bogota to rule over the Isthmus of Panama, is a conception that would in itself be incredible, even if the contrary did not clearly appear. It is true that since the treaty was made the United States has again and again been obliged forcibly to intervene for the preservation of order and the maintenance of an open transit, and that this intervention has usually operated to the advantage of the titular Government of Colombia, but it is equally true that the United States in intervening with or without Colombia's consent, for the protection of the transit, has disclaimed any duty to defend the Colombian Government against domestic insurrection or against the erection of an independent government on the Isthmus of Panama. The attacks against which the United States engaged to protect New Granadian sovereignty were those of foreign powers; but this engagement was only a means to the accomplishment of a yet more important end. The great design of the article was to assure the dedication of the Isthmus to the purposes of free

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and unobstructed interoceanic transit, the consummation of which would be found in an interoceanic canal. To the accomplishment of this object the Government of the United States had for years directed its diplomacy. It occupied a place in the instructions to our delegates to the Panama Congress during the Administration of John Quincy Adams. It formed the subject of a resolution of the Senate in 1835, and of the House of Representatives in 1839. In 1846 its importance had become still more apparent by reason of the Mexican war. If the treaty of 1846 did not in terms bind New Granada to grant reasonable concessions for the construction of means of interoceanic communication, it was only because it was not imagined that such concessions would ever be withheld. As it was expressly agreed that the United States, in consideration of its onerous guarantee of New Granadian sovereignty, should possess the right of free and open transit on any modes of communication that might be constructed, the obvious intent of the treaty rendered it unnecessary, if not superfluous, in terms to stipulate that permission for the construction of such modes of communication should not be denied.

Long before the conclusion of the Hay-Herran treaty the course of events had shown that a canal to connect the Atlantic and Pacific Oceans must be built by the United States or not at all. Experience had demonstrated that private enterprise was utterly inadequate for the purpose; and a fixed policy, declared by the United States on many memorable occasions, and supported by the practically unanimous voice of American opinion, had rendered it morally impossible that the work should be undertaken by European powers, either singly or in combination. Such were the universally recognized conditions on which the legislation of the Congress was based, and on which the late negotiations with Colombia were begun and concluded. Nevertheless, when the well-considered agreement was rejected by Colombia

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and the revolution on the Isthmus ensued, one of Colombia's first acts was to invoke the intervention of the United States; nor does her invitation appear to have been confined to this Government alone. By a telegram from Mr. Beaupré, our minister at Bogota, of the 7th of November last, we were informed that General Reyes would soon leave Panama invested with full powers; that he had telegraphed the President of Mexico to ask the Government of the United States and all countries represented at the Pan-American Conference "to aid Colombia to preserve her integrity"; and that he had requested that the Government of the United States should meanwhile "preserve the neutrality and transit of the Isthmus" and should "not recognize the new government." In another telegram from Mr. Beaupré, which was sent later in the day, this Government was asked whether it would take action "to maintain Colombian right and sovereignty on the Isthmus in accordance with article 35 [of] the treaty of 1846" in case the Colombian Government should be "entirely unable to suppress the secession movement there." Here was a direct solicitation to the United States to intervene for the purpose of suppressing, contrary to the treaty of 1846 as this Government has uniformly construed it, a new revolt against Colombia's authority brought about by her own refusal to permit the fulfilment of the great design for which that treaty was made. It was under these circumstances that the United States, instead of using its forces to destroy those who sought to make the engagements of the treaty a reality, recognized them as the proper custodians of the sovereignty of the Isthmus.

This recognition was, in the second place, further justified by the highest considerations of our national interests and safety. In all the range of our international relations I do not hesitate to affirm that there is nothing of greater or more pressing importance than the construction of an in-



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teroceanic canal. Long acknowledged to be essential to our commercial development, it has become, as the result of the recent extension of our territorial dominion, more than ever essential to our national self-defence. In transmitting to the Senate the treaty of 1846, President Polk pointed out as the principal reason for its ratification that the passage of the Isthmus, which it was designed to secure, "would relieve us from a long and dangerous navigation of more than 9,000 miles around Cape Horn, and render our communication with our own possessions on the northwest coast of America comparatively easy and speedy." The events of the past five years have given to this consideration an importance immeasurably greater than it possessed in 1846. In the light of our present situation, the establishment of easy and speedy communication by sea between the Atlantic and the Pacific presents itself not simply as something to be desired, but as an object to be positively and promptly attained. Reasons of convenience have been superseded by reasons of vital necessity, which do not admit of indefinite delays.

To such delays the rejection by Colombia of the Hay-Herran treaty directly exposed us. As proof of this fact I need only refer to the programme outlined in the report of the majority of the Panama Canal Committee, read in the Colombian Senate on the 14th of October last. In this report, which recommended that the discussion of a law to authorize the Government to enter upon new negotiations should be indefinitely postponed, it is proposed that the consideration of the subject should be deferred till October 31, 1904, when the next Colombian Congress should have met in ordinary session. By that time, as the report goes on to say, the extension of time granted to the New Panama Canal Company by treaty in 1893 would have expired, and the new Congress would be in a position to take up the question whether the company had not, in spite of further ex-

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tensions that had been granted by legislative acts, forfeited all its property and rights. "When that time arrives," the report significantly declares, "the Republic, without any impediment, will be able to contract, and will be in more clear, more definite, and more advantageous possession, both legally and materially." The naked meaning of this report is that Colombia proposed to wait until, by the enforcement of a forfeiture repugnant to the ideas of justice which obtain in every civilized nation, the property and rights of the New Panama Canal Company could be confiscated.

Such is the scheme to which it was proposed that the United States should be invited to become a party. The construction of the canal was to be relegated to the indefinite future, while Colombia was, by reason of her own delay, to be placed in the "more advantageous" position of claiming not merely the compensation to be paid by the United States for the privilege of completing the canal, but also the forty millions authorized by the act of 1902 to be paid for the property of the New Panama Canal Company. That the attempt to carry out this scheme would have brought Colombia into conflict with the Government of France can not be doubted; nor could the United States have counted upon immunity from the consequences of the attempt, even apart from the indefinite delays to which the construction of the canal was to be subjected. On the first appearance of danger to Colombia, this Government would have been summoned to interpose, in order to give effect to the guarantees of the treaty of 1846; and all this in support of a plan which, while characterized in its first stage by the wanton disregard of our own highest interests, was fitly to end in further injury to the citizens of a friendly nation, whose enormous losses in their generous efforts to pierce the Isthmus have become a matter of history.

In the third place, I confidently maintain that the recognition of the Republic of Panama was an act justified by the

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interests of collective civilization. If ever a government could be said to have received a mandate from civilization to effect an object, the accomplishment of which was demanded in the interest of mankind, the United States holds that position with regard to the interoceanic canal. Since our purpose to build the canal was definitely announced, there have come from all quarters assurances of approval and encouragement, in which even Colombia herself at one time participated; and to general assurances were added specific acts and declarations. In order that no obstacle might stand in our way, Great Britain renounced important rights under the Clayton-Bulwer treaty and agreed to its abrogation, receiving in return nothing but our honorable pledge to build the canal and protect it as an open highway. It was in view of this pledge, and of the proposed enactment by the Congress of the United States of legislation to give it immediate effect, that the second Pan-American Conference, at the City of Mexico, on January 22, 1902, adopted the following resolution:

“The Republics assembled at the International Conference of Mexico applaud the purpose of the United States Government to construct an interoceanic canal, and acknowledge that this work will not only be worthy of the greatness of the American people, but also in the highest sense a work of civilization, and to the greatest degree beneficial to the development of commerce between the American States and the other countries of the world.”

Among those who signed this resolution on behalf of their respective governments was General Reyes, the delegate of Colombia. Little could it have been foreseen that two years later the Colombian Government, led astray by false allurements of selfish advantage, and forgetful alike of its international obligations and of the duties and responsibil-

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ities of sovereignty, would thwart the efforts of the United States to enter upon and complete a work which the nations of America, re-echoing the sentiment of the nations of Europe, had pronounced to be not only "worthy of the greatness of the American people," but also "in the highest sense a work of civilization."

That our position as the mandatary of civilization has been by no means misconceived is shown by the promptitude with which the powers have, one after another, followed our lead in recognizing Panama as an independent State. Our action in recognizing the new republic has been followed by like recognition on the part of France, Germany, Denmark, Russia, Sweden, and Norway, Nicaragua, Peru, China, Cuba, Great Britain, Italy, Costa Rica, Japan and Austria-Hungary.

In view of the manifold considerations of treaty right and obligation, of national interest and safety, and of collective civilization, by which our Government was constrained to act, I am at a loss to comprehend the attitude of those who can discern in the recognition of the Republic of Panama only a general approval of the principle of "revolution" by which a given government is overturned or one portion of a country separated from another. Only the amplest justification can warrant a revolutionary movement of either kind. But there is no fixed rule which can be applied to all such movements. Each case must be judged on its own merits. There have been many revolutionary movements, many movements for the dismemberment of countries, which were evil, tried by any standard. But in my opinion no disinterested and fair-minded observer acquainted with the circumstances can fail to feel that Panama had the amplest justification for separation from Colombia under the conditions existing, and, moreover, that its action was in the highest degree beneficial to the interests of the entire civilized world by securing the immediate opportunity for the



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building of the interoceanic canal. It would be well for those who are pessimistic as to our action in peacefully recognizing the Republic of Panama, while we lawfully protected the transit from invasion and disturbance, to recall what has been done in Cuba, where we intervened even by force on general grounds of national interest and duty. When we interfered it was freely prophesied that we intended to keep Cuba and administer it for our own interests. The result has demonstrated in singularly conclusive fashion the falsity of these prophecies. Cuba is now an independent republic. We governed it in its own interests for a few years, till it was able to stand alone, and then started it upon its career of self-government and independence, granting it all necessary aid. We have received from Cuba a grant of two naval stations, so situated that they in no possible way menace the liberty of the Island, and yet serve as important defences for the Cuban people, as well as for our own people, against possible foreign attack. The people of Cuba have been immeasurably benefited by our interference in their behalf, and our own gain has been great. So will it be with Panama. The people of the Isthmus, and as I firmly believe of the adjacent parts of Central and South America, will be greatly benefited by the building of the canal and the guarantee of peace and order along its line; and hand in hand with the benefit to them will go the benefit to us and to mankind. By our prompt and decisive action, not only have our interests and those of the world at large been conserved, but we have forestalled complications which were likely to be fruitful in loss to ourselves, and in bloodshed and suffering to the people of the Isthmus.

Instead of using our forces, as we were invited by Colombia to do, for the twofold purpose of defeating our own rights and interests and the interests of the civilized world, and of compelling the submission of the people of the Isthmus to those whom they regarded as oppressors, we shall,

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as in duty bound, keep the transit open and prevent its invasion. Meanwhile, the only question now before us is that of the ratification of the treaty. For it is to be remembered that a failure to ratify the treaty will not undo what has been done, will not restore Panama to Colombia, and will not alter our obligation to keep the transit open across the Isthmus, and to prevent any outside power from menacing this transit.

It seems to have been assumed in certain quarters that the proposition that the obligations of article 35 of the treaty of 1846 are to be considered as adhering to and following the sovereignty of the Isthmus, so long as that sovereignty is not absorbed by the United States, rests upon some novel theory. No assumption could be further from the fact. It is by no means true that a state in declaring its independence rids itself of all the treaty obligations entered into by the parent government. It is a mere coincidence that this question was once raised in a case involving the obligations of Colombia as an independent state under a treaty which Spain had made with the United States many years before Spanish-American independence. In that case Mr. John Quincy Adams, Secretary of State, in an instruction to Mr. Anderson, our minister to Colombia, of May 27, 1823, said:

“By a treaty between the United States and Spain concluded at a time when Colombia was a part of the Spanish dominions . . . the principle that free ships make free goods was expressly recognized and established. It is asserted that by her declaration of independence Colombia has been entirely released from all the obligations by which, as a part of the Spanish nation, she was bound to other nations. This principle is not tenable. To all the engagements of Spain with other nations, affecting their rights and interests, Colombia, so far as she was affected by them,

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remains bound in honor and in justice. The stipulation now referred to is of that character."

The principle thus asserted by Mr. Adams was afterward sustained by an international commission in respect to the precise stipulation to which he referred; and a similar position was taken by the United States with regard to the binding obligation upon the independent State of Texas of commercial stipulations embodied in prior treaties between the United States and Mexico when Texas formed a part of the latter country. But in the present case it is unnecessary to go so far. Even if it be admitted that prior treaties of a political and commercial complexion generally do not bind a new state formed by separation, it is undeniable that stipulations having a local application to the territory embraced in the new state continue in force and are binding upon the new sovereign. Thus it is on all hands conceded that treaties relating to boundaries and to rights of navigation continue in force without regard to changes in government or in sovereignty. This principle obviously applies to that part of the treaty of 1846 which relates to the Isthmus of Panama.

In conclusion let me repeat that the question actually before this Government is not that of the recognition of Panama as an independent republic. That is already an accomplished fact. The question, and the only question, is whether or not we shall build an Isthmian Canal.

*[From an address at the Gettysburg, Penn.,  
National Cemetery, Decoration Day, May  
30, 1904.]*

. . . He is but a poor American who, looking at this field, does not feel within himself a deeper reverence for the Nation's past and a higher purpose to make the Nation's fu-

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ture rise level to her past. Here fought the chosen sons of the North and the South, the East and the West. The armies which on this field contended for the mastery were veteran armies, hardened by long campaigning and desperate fighting into such instruments of war as no other nation then possessed. The severity of the fighting is attested by the proportionate loss—a loss unrivaled in any battle of similar size since the close of the Napoleonic struggles; a loss which in certain regiments was from three-fourths to four-fifths of the men engaged. Every spot on this field has its own associations of soldierly duty nobly done, of supreme self-sacrifice freely rendered. The names of the chiefs who served in the two armies form a long honor roll; and the enlisted men were worthy, and even more than worthy, of those who led them. Every acre of this ground has its own associations. We see where the fight thundered through and around the village of Gettysburg; where the artillery formed on the ridges; where the cavalry fought; where the hills were attacked and defended; and where, finally, the great charge surged up the slope only to break on the summit in the bloody spray of gallant failure.

But the soldiers who won at Gettysburg, the soldiers who fought to a finish the Civil War and thereby made their countrymen forever their debtors, have left us far more even than the memories of the war itself. They fought for four years in order that on this Continent those who came after them, their children and their children's children, might enjoy a lasting peace. They took arms not to destroy, but to save liberty; not to overthrow, but to establish the supremacy of the law. The crisis which they faced was to determine whether or not this people was fit for self-government and, therefore, fit for liberty. Freedom is not a gift which can be enjoyed save by those who show themselves worthy of it. In this world no privilege can be permanently appropriated by men who have not the power and the will suc-



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cessfully to assume the responsibility of using it aright. In his recent admirable little volume on freedom and responsibility in democratic government, President Hadley of Yale has pointed out that the freedom which is worth anything is the freedom which means self-government and not anarchy. Freedom thus conceived is a constructive force, which enables an intelligent and good man to do better things than he could do without it; which is in its essence the substitution of self-restraint for external restraint—the substitution of a form of restraint which promotes progress for the form which retards it. This is the right view to take of freedom; but it can only be taken if there is a full recognition of the close connection between liberty and responsibility in every domain of human thought and action. It was essentially the view taken by Abraham Lincoln, and by all those who, when the Civil War broke out, realized that in a self-governing democracy those who desire to be considered fit to enjoy liberty must show that they know how to use it with moderation and justice in peace, and how to fight for it when it is jeopardized by malice domestic or foreign levy.

The lessons they taught us are lessons as applicable in our everyday lives now as in the rare times of great stress. The men who made this field forever memorable did so because they combined the power of fealty to a lofty ideal with the power of showing that fealty in hard, practical, common-sense fashion. They stood for the life of effort, not the life of ease. They had that love of country, that love of justice, that love of their fellow-men, without which power and resourceful efficiency but make a man a danger to his fellows. Yet, in addition thereto, they likewise possessed the power and the efficiency; for otherwise their high purpose would have been barren of result. They knew each how to act for himself, and yet each how to act with his fellows. They learned, as all the generation of the

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Civil War learned, that rare indeed is the chance to do anything worth doing by one sudden and violent effort. The men who believed that the Civil War would be ended in ninety days, the men who cried loudest "On to Richmond," if they had the right stuff in them speedily learned their error; and the war was actually won by those who settled themselves steadfastly down to fight for three years, or for as much longer as the war might last, and who gradually grew to understand that the triumph would come, not by a single brilliant victory, but by a hundred painful and tedious campaigns. In the East and the West the columns advanced and recoiled, swayed from side to side, and again advanced; along the coasts the black ships stood endlessly off and on before the hostile forts; generals and admirals emerged into the light, each to face his crowded hour of success or failure; the men in front fought; the men behind supplied and pushed forward those in front; and the final victory was due to the deeds of all who played their parts well and manfully, in the scores of battles, in the countless skirmishes, in march, in camp, or in reserve, as commissioned officers, or in the ranks—wherever and whenever duty called them. That is why the title that most appeals to you now is the title of comrade, by which the private in the ranks and the lieutenant-general address one another, because each did his duty and asks no more than recognition of that fact. Just so it must be for us in civil life. We can make and keep this country worthy of the men who gave their lives to save it, only on condition that the average man among us on the whole does his duty bravely, loyally, and with common sense, in whatever position life allots to him. Exactly as in time of war courage is the cardinal virtue of the soldier, so in time of peace honesty, using the word in its deepest and broadest significance, is the essential basic virtue, without which all else avails nothing. National greatness is of slow growth. It can not be forced

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and yet be stable and enduring; for it is based fundamentally upon national character, and national character is stamped deep in a people by the lives of many generations. The men who went into the army had to submit to discipline, had to submit to restraint through the government of the leaders they had chosen, as the price of winning. So we, the people, can preserve our liberty and our greatness in time of peace only by ourselves exercising the virtues of honesty, of self-restraint, and of fair dealing between man and man. In all the ages of the past men have seen countries lose their liberty, because their people could not restrain and order themselves, and therefore forfeited the right to what they were unable to use with wisdom.

It was because you men of the Civil War both knew how to use liberty temperately and how to defend it at need that we and our children and our children's children shall hold you in honor forever. Here, on Memorial Day, on this great battlefield, we commemorate not only the chiefs who actually won this battle; not only Meade, and his lieutenants, Hancock and Reynolds and Howard and Sickles, and the many others whose names flame in our annals; but also the chiefs who had made the Army of the Potomac what it was, and those who afterward led it in the campaigns which were crowned at Appomattox; and furthermore those who made and used its sister armies; McClellan, with his extraordinary genius for organization; Rosecrans; Buell; Thomas, the unyielding, the steadfast; and that great trio, Sherman, Sheridan, and last and greatest of all, Grant himself, the silent soldier whose hammer-like blows finally beat down even the prowess of the men who fought against him. Above all we meet here to pay homage to the officers and enlisted men who served and fought and died, without having, as their chiefs had, the chance to write their names on the tablets of fame; to the men who marched and fought in the ranks, who were buried in long trenches on the field of

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battle, who died in cots marked only by numbers in the hospitals; who, if they lived, when the war was over, went back each to his task on the farm or in the town, to do his duty in peace as he had done it in war; to take up the threads of his working life where he had dropped them when the trumpets of the Nation pealed to arms. To-day, all over this land our people meet to pay reverent homage to the dead who died that the Nation might live; and we pay homage also to their comrades who are still with us.

All are at one now, the sons of those who wore the blue and the sons of those who wore the gray, and all can unite in paying respect to the memory of those who fell, each of them giving his life for his duty as he saw it; and all should be at one in learning from the deaths of these men how to live usefully while the times call for the performance of the countless necessary duties of everyday life, and how to hold ourselves ready to die nobly should the Nation ever again demand of her sons the splendid ultimate proof of loyalty to her and to the flag.

*[From an address at Valley Forge, Penn., June 19, 1904.]*

. . . There have been two great crises in our national history—two crises where failure meant the absolute breaking asunder of the Nation—one the Revolutionary War, one the Civil War. If the men who took to arms in '76 for national independence had failed, then not merely would there never have been a national growth on this continent, but the whole spirit of nationality for the younger lands of the world would have perished still-born. If the men of '61 had failed in the great struggle for national unity it would have meant that the work done by Washington and his asso-



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ciates might almost or quite as well have been left undone. There would have been no point in commemorating what was done at Valley Forge if Gettysburg had not given us the national right to commemorate it. If we were now split up into a dozen wrangling little communities, if we lacked the power to keep away here on our own continent, within our own lines, or to show ourselves a unit as against foreign aggression, then, indeed, the Declaration of Independence would read like empty sound, and the Constitution would not be worth the paper upon which it was written, save as a study for antiquarians.

There have been other crises than those that culminated during the War for Independence and the great Civil War, there have been great deeds and great men at other periods of our national history, but there never has been another deed vital to the welfare of the Nation save the two—the deed of those who founded and the deed of those who saved the Republic. There never has been another man whose life has been vital to the Republic save Washington and Lincoln. I am not here to say anything about Lincoln, but I do not see how any American can think of either of them without thinking of the other too, because they represent the same work. Think how fortunate we are as a Nation. Think what it means to us as a people that our young men should have as their ideals two men, not conquerors, not men who have won glory by wrong-doing; not men whose lives were spent in their own advancement, but men who lived, one of whom died, that the Nation might grow steadily greater and better—the man who founded the Republic and took no glory from it himself save what was freely given him by his fellow-citizens, and that only in the shape of a chance of rendering them service, and the man who afterward saved the Republic, who saved the state, without striking down liberty. Often in history a state has been saved and liberty struck down at the same time. Lincoln

saved the Union and lifted the cause of liberty higher than before. Washington created the Republic, rose by statecraft to the highest position, and used that position only for the welfare of his fellows and for so long as his fellows wished him to keep it.

It is a good thing that of these great landmarks of our history—Gettysburg and Valley Forge—one should commemorate a single tremendous effort and the other what we need, on the whole, much more commonly, and what I think is, on the whole, rather more difficult to do—long-sustained effort. Only men with a touch of the heroic in them could have lasted out that three days' struggle at Gettysburg. Only men fit to rank with the great men of all time could have beaten back the mighty onslaught of that gallant and wonderful army of Northern Virginia, whose final supreme effort faded at the stone wall on Cemetery Ridge on that July day forty-one years ago.

But after all, hard though it is to rise to the supreme height of self-sacrifice and of effort at a time of crisis that is short, to rise to it for a single great effort—it is harder yet to rise to the level of a crisis when that crisis takes the form of needing constant, patient, steady work, month after month, year after year, when, too, it does not end after a terrible struggle in a glorious day—when it means months of gloom and effort steadfastly endured, and triumph wrested only at the very end.

Here at Valley Forge Washington and his Continentals warred not against the foreign soldiery, but against themselves, against all the appeals of our nature that are most difficult to resist—against discouragement, discontent, the mean envies and jealousies, and heart-burnings sure to arise at any time in large bodies of men, but especially sure to arise when defeat and disaster have come to large bodies of men. Here the soldiers who carried our national flag had to suffer from cold, from privation, from hardship, knowing

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that their foes were well housed, knowing that things went easier for the others than it did for them. And they conquered, because they had in them the spirit that made them steadfast, not merely on an occasional great day, but day after day in the life of daily endeavor to do duty well.

When two lessons are both indispensable, it seems hardly worth while to dwell more on one than on the other. Yet I think that as a people we need more to learn the lesson of Valley Forge even than that of Gettysburg. I have not the slightest anxiety but that this people, if the need should come in the future, will be able to show the heroism, the supreme effort that was shown at Gettysburg, though it may well be that it would mean a similar two years of effort, checkered by disaster, to lead up to it. But the vital thing for this Nation to do is steadily to cultivate the quality which Washington and those under him so pre-eminently showed during the winter at Valley Forge—the quality of steady adherence to duty in the teeth of difficulty, in the teeth of discouragement, and even disaster, the quality that makes a man do what is straight and decent, not one day when a great crisis comes, but everyday, day in and day out, until success comes at the end.

Of course, all of us are agreed that a prime national need is the need of commemorating the memories of the men who did greatly, thought highly, who fought, suffered, endured, for the Nation. It is a great thing to commemorate their lives; but, after all, the worthy way to do so is to try to show by our lives that we have profited by them. If we show that the lives of the great men of the past have been to us incitements to do well in the present, then we have paid to them the only homage which is really worthy of them. If we treat their great deeds as matters merely for idle boasting, not as spurring us on to effort, but as excusing us from effort, then we show that we are not worthy of our sires, of the people who went before us in the history of

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our land. What we as a people need more than aught else is the steady performance of the everyday duties of life, not with hope of reward, but because they are duties.

I spoke of how we felt that we had in Washington and Lincoln national ideals. I contrasted their names with the names of many others in history, names which will shine as brightly, but oh! with how much less power and light. I think you will find that the fundamental difference between our two great national heroes and almost any other men of equal note in the world's history, is that when you think of our two men you think inevitably not of glory, but of duty, not of what the man did for himself in achieving name, or fame, or position, but of what he did for his fellows. They set the right ideal and also they lived up to it in practical fashion. Had either of them possessed that fantastic quality of mind which sets an impossible, and, perhaps, an undesirable ideal, or which declines to do the actual work of the present because forsooth the implements with which it is necessary to work are not to that man's choice, his fame would have been missed, his achievement would have crumbled into dust, and he would not have left one stroke on the book which tells of effort accomplished for the good of mankind.

*[Address accepting the nomination for the  
Presidency, Oyster Bay, N. Y., July 27,  
1904.]*

I am deeply sensible of the high honor conferred upon me by the representatives of the Republican party assembled in convention, and I accept the nomination for the Presidency with solemn realization of the obligations I assume. I heartily approve the declaration of principles



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which the Republican National Convention has adopted, and at some future day I shall communicate to you, Mr. Chairman, more at length and in detail a formal written acceptance of the nomination.

Three years ago I became President because of the death of my lamented predecessor. I then stated that it was my purpose to carry out his principles and policies for the honor and the interest of the country. To the best of my ability I have kept the promise thus made. If next November my countrymen confirm at the polls the action of the convention you represent, I shall, under Providence, continue to work with an eye single to the welfare of all our people.

A party is of worth only in so far as it promotes the national interest, and every official, high or low, can serve his party best by rendering to the people the best service of which he is capable. Effective government comes only as the result of the loyal co-operation of many different persons. The members of a legislative majority, the officers in the various departments of the Administration, and the Legislative and Executive branches as toward each other, must work together with subordination of self to the common end of successful government. We who have been intrusted with power as public servants during the past seven years of administration and legislation now come before the people content to be judged by our record of achievement. In the years that have gone by we have made the deed square with the word; and if we are continued in power we shall unswervingly follow out the great lines of public policy which the Republican party has already laid down; a public policy to which we are giving, and shall give, a united, and therefore an efficient, support.

In all of this we are more fortunate than our opponents, who now appeal for confidence on the ground, which some express and some seek to have confidentially understood,

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that if triumphant they may be trusted to prove false to every principle which in the last eight years they have laid down as vital, and to leave undisturbed those very acts of the Administration because of which they ask that the Administration itself be driven from power. Seemingly their present attitude as to their past record is that some of them were mistaken and others insincere. We make our appeal in a wholly different spirit. We are not constrained to keep silent on any vital question; we are divided on no vital question; our policy is continuous, and is the same for all sections and localities. There is nothing experimental about the Government we ask the people to continue in power, for our performance in the past, our proved governmental efficiency, is a guarantee as to our promises for the future. Our opponents, either openly or secretly, according to their several temperaments, now ask the people to trust their present promises in consideration of the fact that they intend to treat their past promises as null and void. We know our own minds and we have kept of the same mind for a sufficient length of time to give to our policy coherence and sanity. In such a fundamental matter as the enforcement of the law we do not have to depend upon promises, but merely to ask that our record be taken as an earnest of what we shall continue to do. In dealing with the great organizations known as trusts, we do not have to explain why the laws were not enforced, but to point out that they actually have been enforced, and that legislation has been enacted to increase the effectiveness of their enforcement. We do not have to propose to "turn the rascals out," for we have shown in very deed that whenever by diligent investigation a public official can be found who has betrayed his trust he will be punished to the full extent of the law without regard to whether he was appointed under a Republican or a Democratic Administration. This is the efficient way to turn the rascals out and to keep them out, and

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it has the merit of sincerity. Moreover, the betrayals of trust in the last seven years have been insignificant in number when compared with the extent of the public service. Never has the administration of the Government been on a cleaner and higher level; never has the public work of the Nation been done more honestly and efficiently.

Assuredly it is unwise to change the policies which have worked so well and which are now working so well. Prosperity has come at home. The national honor and interest have been upheld abroad. We have placed the finances of the Nation upon a sound gold basis. We have done this with the aid of many who were formerly our opponents, but who would neither openly support nor silently acquiesce in the heresy of unsound finance; and we have done it against the convinced and violent opposition of the mass of our present opponents who still refuse to recant the unsound opinions which for the moment they think it inexpedient to assert. We know what we mean when we speak of an honest and stable currency. We mean the same thing from year to year. We do not have to avoid definite and conclusive committal on the most important issue which has recently been before the people, and which may at any time in the near future be before them again. Upon the principles which underlie this issue the convictions of half of our number do not clash with those of the other half. So long as the Republican party is in power the gold standard is settled, not as a matter of temporary political expediency, not because of shifting conditions in the production of gold in certain mining centres, but in accordance with what we regard as the fundamental principles of national morality and wisdom.

Under the financial legislation which we have enacted there is now ample circulation for every business need; and every dollar of this circulation is worth a dollar in gold. We have reduced the interest-bearing debt, and in still

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larger measure the interest on that debt. All of the war taxes imposed during the Spanish War have been removed with a view to relieve the people and to prevent the accumulation of an unnecessary surplus. The result is that hardly ever before have the expenditures and income of the Government so closely corresponded. In the fiscal year that has just closed the excess of income over the ordinary expenditures was nine millions of dollars. This does not take account of the fifty millions expended out of the accumulated surplus for the purchase of the Isthmian Canal. It is an extraordinary proof of the sound financial condition of the Nation that instead of following the usual course in such matters and throwing the burden upon posterity by an issue of bonds, we were able to make the payment outright and yet after it to have in the treasury a surplus of one hundred and sixty-one millions. Moreover, we were able to pay this fifty millions of dollars out of hand without causing the slightest disturbance to business conditions.

We have enacted a tariff law under which during the past few years the country has attained a height of material well-being never before reached. Wages are higher than ever before. That whenever the need arises there should be a readjustment of the tariff schedules is undoubted; but such changes can with safety be made only by those whose devotion to the principle of a protective tariff is beyond question; for otherwise the changes would amount not to readjustment, but to repeal. The readjustment when made must maintain and not destroy the protective principle. To the farmer, the merchant, the manufacturer this is vital; but perhaps no other man is so much interested as the wage-worker in the maintenance of our present economic system, both as regards the finances and the tariff. The standard of living of our wage-workers is higher than that of any other country, and it can not so remain unless we have a protective tariff which shall always keep as a minimum a rate of



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duty sufficient to cover the difference between the labor cost here and abroad. Those who, like our opponents, "denounce protection as a robbery," thereby explicitly commit themselves to the proposition that if they were to revise the tariff no heed would be paid to the necessity of meeting this difference between the standards of living for wage-workers here and in other countries; and therefore on this point their antagonism to our position is fundamental. Here again we ask that their promises and ours be judged by what has been done in the immediate past. We ask that sober and sensible men compare the workings of the present tariff law, and the conditions which obtain under it, with the workings of the preceding tariff law of 1894 and the conditions which that tariff of 1894 helped to bring about.

We believe in reciprocity with foreign nations on the terms outlined in President McKinley's last speech, which urged the extension of our foreign markets by reciprocal agreements whenever they could be made without injury to American industry and labor. It is a singular fact that the only great reciprocity treaty recently adopted—that with Cuba—was finally opposed almost alone by the representatives of the very party which now states that it favors reciprocity. And here again we ask that the worth of our words be judged by comparing their deeds with ours. On this Cuban reciprocity treaty there were at the outset grave differences of opinion among ourselves; and the notable thing in the negotiation and ratification of the treaty, and in the legislation which carried it into effect, was the highly practical manner in which without sacrifice of principle these differences of opinion were reconciled. There was no rupture of a great party, but an excellent practical outcome, the result of the harmonious coöperation of two successive Presidents and two successive Congresses. This is an illustration of the governing capacity which entitles us

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to the confidence of the people not only in our purposes but in our practical ability to achieve those purposes. Judging by the history of the last twelve years, down to this very month, is there justification for believing that under similar circumstances and with similar initial differences of opinion, our opponents would have achieved any practical result?

We have already shown in actual fact that our policy is to do fair and equal justice to all men, paying no heed to whether a man is rich or poor; paying no heed to his race, his creed, or his birthplace.

We recognize the organization of capital and the organization of labor as natural outcomes of our industrial system. Each kind of organization is to be favored so long as it acts in a spirit of justice and of regard for the rights of others. Each is to be granted the full protection of the law, and each in turn is to be held to a strict obedience to the law; for no man is above it and no man below it. The humblest individual is to have his rights safeguarded as scrupulously as those of the strongest organization, for each is to receive justice, no more and no less. The problems with which we have to deal in our modern industrial and social life are manifold; but the spirit in which it is necessary to approach their solution is simply the spirit of honesty, of courage, and of common-sense.

In inaugurating the great work of irrigation in the West the Administration has been enabled by Congress to take one of the longest strides ever taken under our Government toward utilizing our vast national domain for the settler, the actual homemaker.

Ever since this continent was discovered the need of an Isthmian Canal to connect the Pacific and the Atlantic has been recognized; and ever since the birth of our Nation such a canal has been planned. At last the dream has become a reality. The Isthmian Canal is now being built by

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the Government of the United States. We conducted the negotiation for its construction with the nicest and most scrupulous honor, and in a spirit of the largest generosity toward those through whose territory it was to run. Every sinister effort which could be devised by the spirit of faction or the spirit of self-interest was made in order to defeat the treaty with Panama and thereby prevent the consummation of this work. The construction of the canal is now an assured fact; but most certainly it is unwise to intrust the carrying out of so momentous a policy to those who have endeavored to defeat the whole undertaking.

Our foreign policy has been so conducted that, while not one of our just claims has been sacrificed, our relations with all foreign nations are now of the most peaceful kind; there is not a cloud on the horizon. The last cause of irritation between us and any other nation was removed by the settlement of the Alaskan boundary.

In the Caribbean Sea we have made good our promises of independence to Cuba, and have proved our assertion that our mission in the Island was one of justice and not of self-aggrandizement; and thereby no less than by our action in Venezuela and Panama we have shown that the Monroe Doctrine is a living reality, designed for the hurt of no nation, but for the protection of civilization on the Western Continent, and for the peace of the world. Our steady growth in power has gone hand in hand with a strengthening disposition to use this power with strict regard for the rights of others, and for the cause of international justice and good-will.

We earnestly desire friendship with all the nations of the New and Old Worlds; and we endeavor to place our relations with them upon a basis of reciprocal advantage instead of hostility. We hold that the prosperity of each nation is an aid and not a hindrance to the prosperity of other na-

tions. We seek international amity for the same reasons that make us believe in peace within our own borders; and we seek this peace not because we are afraid or unready, but because we think that peace is right as well as advantageous.

American interests in the Pacific have rapidly grown. American enterprise has laid a cable across this, the greatest of oceans. We have proved in effective fashion that we wish the Chinese Empire well and desire its integrity and independence.

Our foothold in the Philippines greatly strengthens our position in the competition for the trade of the East; but we are governing the Philippines in the interest of the Philippine people themselves. We have already given them a large share in their government, and our purpose is to increase this share as rapidly as they give evidence of increasing fitness for the task. The great majority of the officials of the islands, whether elective or appointive, are already native Filipinos. We are now providing for a legislative assembly. This is the first step to be taken in the future; and it would be eminently unwise to declare what our next step will be until this first step has been taken and the results are manifest. To have gone faster than we have already gone in giving the islanders a constantly increasing measure of self-government would have been disastrous. At the present moment to give political independence to the islands would result in the immediate loss of civil rights, personal liberty, and public order, as regards the mass of the Filipinos, for the majority of the islanders have been given these great boons by us, and only keep them because we vigilantly safeguard and guarantee them. To withdraw our Government from the islands at this time would mean to the average native the loss of his barely won civil freedom. We have established in the islands a Government by Americans assisted by Filipinos. We are steadily striving



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to transform this into self-government by the Filipinos assisted by Americans.

The principles which we uphold should appeal to all our countrymen, in all portions of our country. Above all they should give us strength with the men and women who are the spiritual heirs of those who upheld the hands of Abraham Lincoln; for we are striving to do our work in the spirit with which Lincoln approached his. During the seven years that have just passed there is no duty, domestic or foreign, which we have shirked; no necessary task which we have feared to undertake, or which we have not performed with reasonable efficiency. We have never pleaded impotence. We have never sought refuge in criticism and complaint instead of action. We face the future with our past and our present as guarantors of our promises; and we are content to stand or to fall by the record which we have made and are making.

*[Address to the Interparliamentary Union,  
Washington, September 24, 1904.]*

I greet you with profound pleasure as representatives in a special sense of the great international movement for peace and goodwill among the nations of the earth. It is a matter of gratification to all Americans that we have had the honor of receiving you here as the Nation's guests. You are men skilled in the practical work of government in your several countries; and this fact adds weight to your championship of the cause of international justice. I thank you for your kind allusions to what the Government of the United States has accomplished for the policies you have at heart, and I assure you that this Government's attitude will continue unchanged in reference thereto. We are even now

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taking steps to secure arbitration treaties with all other governments which are willing to enter into them with us.

In response to your resolutions I shall at an early date ask the other nations to join in a second Congress at The Hague. I feel, as I am sure you do, that our efforts should take the shape of pushing forward toward completion the work already begun at The Hague, and that whatever is now done should appear not as something divergent therefrom, but as a continuance thereof. At the first conference at The Hague several questions were left unsettled, and it was expressly provided that there should be a second conference. A reasonable time has elapsed, and I feel that your body has shown sound judgment in concluding that a second conference should now be called to carry some steps further toward completion the work of the first. It would be visionary to expect too immediate success for the great cause you are championing; but very substantial progress can be made if we strive with resolution and good sense toward the goal of securing among the nations of the earth, as among the individuals of each nation, a just sense of responsibility in each toward others, and a just recognition in each of the rights of others. The right and the responsibility must go hand in hand. Our effort must be unceasing both to secure in each nation full acknowledgment of the rights of others, and to bring about in each nation an ever growing sense of its own responsibilities.

At an early date I shall issue the call for the conference you request.

I again greet you and bid you welcome in the name of the American people, and wish you Godspeed in your efforts for the common good of mankind.

*[From his address at the unveiling of the statue of Frederick the Great, at Washington, November 19, 1904.]*

As a soldier Frederick the Great ranks in that very, very small group which includes Alexander, Cæsar, and Hannibal in antiquity, and Napoleon, and possibly Gustavus Adolphus, in modern times. He belonged to the ancient and illustrious house of Hohenzollern, which, after playing a strong and virile part in the Middle Ages, and after producing some men, like the great Elector, who were among the most famous princes of their time, founded the royal house of Prussia two centuries ago, and at last in our own day established the mighty German Empire as among the foremost of world powers. We receive this gift now at the hands of the present Emperor, himself a man who has markedly added to the lustre of his great house and his great nation, a man who has devoted his life to the welfare of his people, and who, while keeping ever ready to defend the rights of that people, has also made it evident in emphatic fashion that he and they desire peace and friendship with the other nations of the earth.

It is not my purpose here to discuss at length the career of the mighty King and mighty General whose statue we have just received. In all history no other great commander save only Hannibal fought so long against such terrible odds, and while Hannibal finally failed, Frederick finally triumphed. In almost every battle he fought against great odds, and he almost always won the victory. When defeated he rose to an even greater altitude than when victorious. The memory of the Seven Years' War will last as long as there lives in mankind the love of heroism, and its

operations will be studied to the minutest detail as long as the world sees a soldier worthy of the name. It is difficult to know whether to admire most the victories of Leuthen and Prague, Rossbach and Zorndorf, or the heart-breaking campaigns after Kunersdorf, when the great King, after having been beaten to the ground by the banded might of Europe, yet rose again and by an exhibition of skill, tenacity, energy, and daring such as had never before been seen united in one person, finally wrested triumph from defeat. Not only must the military scholar always turn to the career of Frederick the Great for lessons in strategy and tactics; not only must the military administrator always turn to his career for lessons in organizing success; not only will the lover of heroism read the tales of his mighty feats as long as mankind cares for heroic deeds; but even those who are not attracted by the valor of the soldier must yet, for the sake of the greatness of the man, ponder and admire the lessons taught by his undaunted resolution, his inflexible tenacity of purpose, his farsighted grasp of lofty possibilities, and his unflinching, unyielding determination in following the path he had marked out. It is eminently fitting that the statue of this iron soldier, this born leader of men, should find a place in this War College; for when soldierly genius and soldierly heroism reach the highest point of achievement the man in whom they are displayed grows to belong not merely to the nation from which he sprang, but to all nations capable of showing, and therefore capable of appreciating, the virile and masterful virtues which alone make victors in those dread struggles where resort is at last had to the arbitrament of arms.

But in accepting the statue given us to-day from the German Emperor, I accept it not merely because it is the statue of a mighty and terrible soldier, but I accept it as a symbol of the ties of friendship and goodwill which I trust as the years go on will bind ever closer together the



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American and the German peoples. There is kinship of blood between the two nations. We of the United States are of mixed stock. In our veins runs the blood of almost all the peoples of middle, northern, and western Europe. We already have a history of which we feel that we have the right to be legitimately proud, and yet our nationality is still in the formative period. Nearly three centuries have elapsed since the landing of the English at Jamestown marked the beginning of what has since grown into the United States.

During these three centuries streams of newcomers from many different countries abroad have in each generation contributed to swell the increase of our people. Soon after the English settled in Virginia and New England, the Hollander settled at the mouth of the Hudson and the Swede at the mouth of the Delaware. Even in Colonial days the German element had become very strong among our people in various parts of this country; the Irish element was predominant in the foothills of the Alleghenies; French Huguenots were numerous. By the time of the Declaration of Independence that process of fusion which has gone on ever since was well under way. From the beginning of our national history men of German origin or German parentage played a distinguished part in the affairs both of peace and of war. In the Revolutionary War one of the leading generals was Muhlenberg, an American of German descent, just as among the soldiers from abroad who came to aid us one of the most prominent was the German, Steuben. Muhlenberg was the first Speaker of the House of Representatives; and the battle which in the Revolution saved the valley of the Mohawk to the American cause was fought under the lead of the German, Herkimer. As all the different races here tend rapidly to fuse together, it is rarely possible after one or two generations to draw a sharp line between the various elements; but there is no student of

our national conditions who has failed to appreciate what an invaluable element in our composite stock the German is.

Each nation has its allotted tasks to do; each nation has its peculiar difficulties to encounter; and as the peoples of the world tend to become more closely knit together alike for good and for evil, it becomes ever more important to all that each should prosper; for the prosperity of one is normally not a sign of menace but a sign of hope for the rest. Here on this continent where it is absolutely essential that the different peoples coming to our shores should not remain separate, but should fuse into one, our unceasing effort is to strive to keep and profit by the good that each race brings to our shores, and at the same time to do away with all racial and religious animosities among the various stocks. In both efforts we have met with an astonishing measure of success. As the years go by it becomes not harder but easier to live in peace and goodwill among ourselves; and I firmly believe that it will also become not harder but easier to dwell in peace and friendship with the other nations of the earth. A young people, a people of composite stock, we have kinship with many different nations, but we are identical with none of them, and are developing a separate national stock as we have already developed a separate national life. We have in our veins the blood of the Englishman, the Irishman, and the Welshman, the German and the Frenchman, the Scotchman, the Dutchman, the Scandinavian, the Italian, the Magyar, the Finn, the Slav, so that to each of the great powers of the Old World we can claim a more or less distant kinship by blood; and to each strain of blood we owe some peculiar quality in our national life or national character. As such is the case it is natural that we should have a peculiar feeling of nearness to each of many peoples across the water. We most earnestly wish not only to keep unbroken our friendship for each, but so far as we can without giving offence by an ap-

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pearance of meddling, to seek to bring about a better understanding and a broader spirit of fair dealing and toleration among all nations.

*[From an address introducing the Rev. Charles Wagner, at the Lafayette Opera House, Washington, D. C., November 22, 1904.]*

This is the first and will be the only time during my Presidency that I shall ever introduce a speaker to an audience; and I am more than glad to do it in this instance, because if there is one book which I should like to have read as a tract, and also, what is not invariably true of tracts, as an interesting tract, by all our people, it is "The Simple Life," written by Mr. Wagner. There are other books which he has written from which we can gain great good, but I know of no other book written of recent years anywhere, here or abroad, which contains so much that we of America ought to take to our hearts as is contained in "The Simple Life." I like the book because it does not merely preach to the rich, and does not merely preach to the poor. It is a very easy thing to address a section of the community in reprobation of the forms of vice to which it is not prone. What we need to have impressed upon us is that it is not usually the root principle of the vice that varies with variation in social conditions, but that it is the manifestation of the vice that varies; and Mr. Wagner has well brought out the great fundamental truth that the brutal arrogance of a rich man who looks down upon a poor man because he is poor, and the brutal envy and hatred felt by a poor man toward a rich man merely because he is rich, are at bottom twin manifestations of the same vice. They are simply different sides of the same shield. The arro-

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gance that looks down in the one case, the envy that hates in the other, are really exhibitions of the same mean, base, and unlovely spirit which happens in one case to be in different surroundings from what it is in the other case. The kind of man who would be arrogant in one case is precisely the kind of man who would be envious and filled with hatred in the other. The ideal should be the just, the generous, the broad-minded man who is as incapable of arrogance if rich as he is of malignant envy and hatred if poor.

No republic can permanently exist when it becomes a republic of classes, where the man feels not the interest of the whole people, but the interest of the particular class to which he belongs, or fancies that he belongs, as being of prime importance. In antiquity, republics failed as they did because they tended to become either a republic of the few who exploited the many, or a republic of the many who plundered the few, and in either case the end of the republic was inevitable; just as much so in one case as in the other, and no more so in one case than in the other. We can keep this Republic true to the principles of those who founded, and of those who afterward preserved it, we can keep it a Republic at all, only by remembering that we must live up to the theory of its founders, to the theory of treating each man on his worth as a man; neither holding it for nor against him that he occupies any particular station in life, so long as he does his duty fairly and well by his fellows and by the Nation as a whole.

So much for the general philosophy taught so admirably in Mr. Wagner's book—I might say books, but I am thinking especially of "The Simple Life," because that has been the book that has appealed to me particularly. Now, a word with special reference to his address to this audience, to the Young Men's Christian Association: The profound regard which I have always felt for those responsible for the work of the Young Men's Christian Association and the Young



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Women's Christian Association, is largely because they have practically realized, or at least have striven practically to realize, the ideal of adherence to the text which reads, "Be ye doers of the word, and not hearers only." If you here to-day came here only with the idea of passing a pleasant afternoon and then go home and do not actually practice somewhat of what Mr. Wagner preaches and practices, then small will be the use of your coming. It is not of the slightest use to hear the word if you do not try to put it into effect afterward. The Young Men's Christian Associations have accomplished so much because those who have managed them have tried practically to do their part in bringing about what is expressed in the phrase "the fatherhood of God, and the brotherhood of men." We can act individually or we can act by associations. I intend this afternoon to illustrate by a couple of examples what I mean by a man acting individually, and what I mean by a man acting in associations with his fellows. I hesitated whether I would use, as I shall use, the names of the people whom I meant, but I came to the conclusion that I would, because the worth of an example consists very largely in the knowledge that the example is a real one.

*[From his fourth annual message to Congress,  
December 6, 1904.]*

In treating of our foreign policy and of the attitude that this great Nation should assume in the world at large, it is absolutely necessary to consider the Army and the Navy, and the Congress, through which the thought of the Nation finds its expression, should keep ever vividly in mind the fundamental fact that it is impossible to treat our foreign policy, whether this policy takes shape in the effort to se-

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→ cure justice for others or justice for ourselves, save as conditioned upon the attitude we are willing to take toward our Army, and especially toward our Navy. It is not merely unwise, it is contemptible, for a nation, as for an individual, to use high-sounding language to proclaim its purposes, or to take positions which are ridiculous if unsupported by potential force, and then to refuse to provide this force. If there is no intention of providing and of keeping the force necessary to back up a strong attitude, then it is far better not to assume such an attitude.

The steady aim of this Nation, as of all enlightened nations, should be to strive to bring ever nearer the day when there shall prevail throughout the world the peace of justice. There are kinds of peace which are highly undesirable, which are in the long run as destructive as any war. Tyrants and oppressors have many times made a wilderness and called it peace. Many times peoples who were slothful or timid or shortsighted, who had been enervated by ease or by luxury, or misled by false teachings, have shrunk in unmanly fashion from doing duty that was stern and that needed self-sacrifice, and have sought to hide from their own minds their shortcomings, their ignoble motives, by calling them love of peace. The peace of tyrannous terror, the peace of craven weakness, the peace of injustice, all these should be shunned as we shun unrighteous war. The goal to set before us as a Nation, the goal which should be set before all mankind, is the attainment of the peace of justice, of the peace which comes when each nation is not merely safeguarded in its own rights, but scrupulously recognizes and performs its duty toward others. Generally peace tells for righteousness; but if there is conflict between the two, then our fealty is due first to the cause of righteousness. Unrighteous wars are common, and unrighteous peace is rare; but both should be shunned. The right of freedom and the responsibility for the exercise of that right

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cannot be divorced. One of our great poets has well and finely said that freedom is not a gift that tarries long in the hands of cowards. Neither does it tarry long in the hands of those too slothful, too dishonest, or too unintelligent to exercise it. The eternal vigilance which is the price of liberty must be exercised, sometimes to guard against outside foes; although of course far more often to guard against our own selfish or thoughtless shortcomings.

If these self-evident truths are kept before us, and only if they are so kept before us, we shall have a clear idea of what our foreign policy in its larger aspects should be. It is our duty to remember that a nation has no more right to do injustice to another nation, strong or weak, than an individual has to do injustice to another individual; that the same moral law applies in one case as in the other. But we must also remember that it is as much the duty of the Nation to guard its own rights and its own interests as it is the duty of the individual so to do. Within the Nation the individual has now delegated this right to the State, that is, to the representative of all the individuals, and it is a maxim of the law that for every wrong there is a remedy. But in international law we have not advanced by any means as far as we have advanced in municipal law. There is as yet no judicial way of enforcing a right in international law. When one nation wrongs another, or wrongs many others, there is no tribunal before which the wrongdoer can be brought. Either it is necessary supinely to acquiesce in the wrong, and thus put a premium upon brutality and aggression, or else it is necessary for the aggrieved nation valiantly to stand up for its rights. Until some method is devised by which there shall be a degree of international control over offending nations, it would be a wicked thing for the most civilized powers, for those with most sense of international obligations and with keenest and most generous appreciation of the difference between right and

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wrong, to disarm. If the great civilized nations of the present day should completely disarm, the result would mean an immediate recrudescence of barbarism in one form or another. Under any circumstances a sufficient armament would have to be kept up to serve the purposes of international police; and until international cohesion and the sense of international duties and rights are far more advanced than at present, a nation desirous both of securing respect for itself and of doing good to others must have a force adequate for the work which it feels is allotted to it as its part of the general world duty. Therefore it follows that a self-respecting, just, and far-seeing nation should on the one hand endeavor by every means to aid in the development of the various movements which tend to provide substitutes for war, which tend to render nations in their actions toward one another, and indeed toward their own peoples, more responsive to the general sentiment of humane and civilized mankind; and on the other hand it should keep prepared, while scrupulously avoiding wrongdoing itself, to repel any wrong, and in exceptional cases to take action, which in a more advanced stage of international relations would come under the head of the exercise of the international police. A great free people owes it to itself and to all mankind not to sink into helplessness before the powers of evil.

We are in every way endeavoring to help on, with cordial good-will, every movement which will tend to bring us into more friendly relations with the rest of mankind. In pursuance of this policy I shall shortly lay before the Senate treaties of arbitration with all powers which are willing to enter into these treaties with us. It is not possible at this period of the world's development to agree to arbitrate all matters, but there are many matters of possible difference between us and other nations which can be thus arbitrated.



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Furthermore, at the request of the Interparliamentary Union, an eminent body composed of practical statesmen from all countries, I have asked the Powers to join with this Government in a second Hague conference, at which it is hoped that the work already so happily begun at The Hague may be carried some steps further toward completion. This carries out the desire expressed by the first Hague conference itself.

It is not true that the United States feels any land hunger or entertains any projects as regards the other nations of the Western Hemisphere save such as are for their welfare. All that this country desires is to see the neighboring countries stable, orderly, and prosperous. Any country whose people conduct themselves well can count upon our hearty friendship. If a nation shows that it knows how to act with reasonable efficiency and decency in social and political matters, if it keeps order and pays its obligations, it need fear no interference from the United States. Chronic wrongdoing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, and in the Western Hemisphere the adherence of the United States to the Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of such wrongdoing or impotence, to the exercise of an international police power. If every country washed by the Caribbean Sea would show the progress in stable and just civilization which with the aid of the Platt amendment Cuba has shown since our troops left the island, and which so many of the republics in both Americas are constantly and brilliantly showing, all question of interference by this Nation with their affairs would be at an end. Our interests and those of our southern neighbors are in reality identical. They have great natural riches, and if within their borders the reign

of law and justice obtains, prosperity is sure to come to them. While they thus obey the primary laws of civilized society they may rest assured that they will be treated by us in a spirit of cordial and helpful sympathy. We would interfere with them only in the last resort, and then only if it became evident that their inability or unwillingness to do justice at home and abroad had violated the rights of the United States or had invited foreign aggression to the detriment of the entire body of American nations. It is a mere truism to say that every nation, whether in America or anywhere else, which desires to maintain its freedom, its independence, must ultimately realize that the right of such independence can not be separated from the responsibility of making good use of it.

In asserting the Monroe Doctrine, in taking such steps as we have taken in regard to Cuba, Venezuela, and Panama, and in endeavoring to circumscribe the theatre of war in the Far East, and to secure the open door in China, we have acted in our own interest as well as in the interest of humanity at large. There are, however, cases in which, while our own interests are not greatly involved, strong appeal is made to our sympathies. Ordinarily it is very much wiser and more useful for us to concern ourselves with striving for our own moral and material betterment here at home than to concern ourselves with trying to better the condition of things in other nations. We have plenty of sins of our own to war against, and under ordinary circumstances we can do more for the general uplifting of humanity by striving with heart and soul to put a stop to civic corruption, to brutal lawlessness and violent race prejudices here at home than by passing resolutions about wrongdoing elsewhere. Nevertheless there are occasional crimes committed on so vast a scale and of such peculiar horror as to make us doubt whether it is not our manifest duty to endeavor at least to show our disapproval of the deed and our sym-

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pathy with those who have suffered by it. The cases must be extreme in which such a course is justifiable. There must be no effort made to remove the mote from our brother's eye if we refuse to remove the beam from our own. But in extreme cases action may be justifiable and proper. What form the action shall take must depend upon the circumstances of the case; that is, upon the degree of the atrocity and upon our power to remedy it. The cases in which we could interfere by force of arms as we interfered to put a stop to intolerable conditions in Cuba are necessarily very few. Yet it is not to be expected that a people like ours, which in spite of certain very obvious shortcomings, nevertheless as a whole shows by its consistent practice its belief in the principles of civil and religious liberty and of orderly freedom, a people among whom even the worst crime, like the crime of lynching, is never more than sporadic, so that individuals and not classes are molested in their fundamental rights—it is inevitable that such a nation should desire eagerly to give expression to its horror on an occasion like that of the massacre of the Jews in Kishineff, or when it witnesses such systematic and long-extended cruelty and oppression as the cruelty and oppression of which the Armenians have been the victims, and which have won for them the indignant pity of the civilized world.

Even where it is not possible to secure in other nations the observance of the principles which we accept as axiomatic, it is necessary for us firmly to insist upon the rights of our own citizens without regard to their creed or race; without regard to whether they were born here or born abroad. It has proved very difficult to secure from Russia the right for our Jewish fellow-citizens to receive passports and travel through Russian territory. Such conduct is not only unjust and irritating toward us, but it is difficult to see its wisdom from Russia's standpoint. No conceivable

good is accomplished by it. If an American Jew or an American Christian misbehaves himself in Russia he can at once be driven out; but the ordinary American Jew, like the ordinary American Christian, would behave just about as he behaves here, that is, behave as any good citizen ought to behave; and where this is the case it is a wrong against which we are entitled to protest to refuse him his passport without regard to his conduct and character, merely on racial and religious grounds. In Turkey our difficulties arise less from the way in which our citizens are sometimes treated than from the indignation inevitably excited in seeing such fearful misrule as has been witnessed both in Armenia and Macedonia.

*[His inaugural address, March 4, 1905.]*

*My Fellow-Citizens:* No people on earth have more cause to be thankful than ours, and this is said reverently, in no spirit of boastfulness in our own strength, but with gratitude to the Giver of Good, who has blessed us with the conditions which have enabled us to achieve so large a measure of well-being and of happiness. To us as a people it has been granted to lay the foundations of our national life in a new continent. We are the heirs of the ages, and yet we have had to pay few of the penalties which in old countries are exacted by the dead hand of a bygone civilization. We have not been obliged to fight for our existence against any alien race; and yet our life has called for the vigor and effort without which the manlier and hardier virtues wither away. Under such conditions it would be our own fault if we failed; and the success which we have had in the past, the success which we confidently believe the future will bring, should cause in us no feeling of vain-



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glory, but rather a deep and abiding realization of all which life has offered us; a full acknowledgment of the responsibility which is ours; and a fixed determination to show that under a free government a mighty people can thrive best, alike as regards the things of the body and the things of the soul.

Much has been given to us, and much will rightfully be expected from us. We have duties to others and duties to ourselves; and we can shirk neither. We have become a great Nation, forced by the fact of its greatness into relations with the other nations of the earth; and we must behave as beseems a people with such responsibilities. Toward all other nations, large and small, our attitude must be one of cordial and sincere friendship. We must show not only in our words, but in our deeds that we are earnestly desirous of securing their good-will by acting toward them in a spirit of just and generous recognition of all their rights. But justice and generosity in a nation, as in an individual, count most when shown not by the weak but by the strong. While ever careful to refrain from wronging others, we must be no less insistent that we are not wronged ourselves. We wish peace; but we wish the peace of justice, the peace of righteousness. We wish it because we think it is right and not because we are afraid. No weak nation that acts manfully and justly should ever have cause to fear us, and no strong power should ever be able to single us out as a subject for insolent aggression.

Our relations with the other Powers of the world are important; but still more important are our relations among ourselves. Such growth in wealth, in population, and in power as this Nation has seen during the century and a quarter of its national life is inevitably accompanied by a like growth in the problems which are ever before every nation that rises to greatness. Power invariably means both responsibility and danger. Our forefathers faced certain

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perils which we have outgrown. We now face other perils the very existence of which it was impossible that they should foresee. Modern life is both complex and intense, and the tremendous changes wrought by the extraordinary industrial development of the last half century are felt in every fibre of our social and political being. Never before have men tried so vast and formidable an experiment as that of administering the affairs of a continent under the forms of a democratic republic. The conditions which have told for our marvelous material well-being, which have developed to a very high degree our energy, self-reliance, and individual initiative, have also brought the care and anxiety inseparable from the accumulation of great wealth in industrial centres. Upon the success of our experiment much depends; not only as regards our own welfare, but as regards the welfare of mankind. If we fail, the cause of free self-government throughout the world will rock to its foundations; and therefore our responsibility is heavy, to ourselves, to the world as it is to-day, and to the generations yet unborn. There is no good reason why we should fear the future, but there is every reason why we should face it seriously, neither hiding from ourselves the gravity of the problems before us nor fearing to approach these problems with the unbending, unflinching purpose to solve them aright.

Yet, after all, though the problems are new, though the tasks set before us differ from the tasks set before our fathers who founded and preserved this Republic, the spirit in which these tasks must be undertaken and these problems faced, if our duty is to be well done, remains essentially unchanged. We know that self-government is difficult. We know that no people needs such high traits of character as that people which seeks to govern its affairs aright through the freely expressed will of the freemen who compose it. But we have faith that we shall not prove false

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to the memories of the men of the mighty past. They did their work, they left us the splendid heritage we now enjoy. We in our turn have an assured confidence that we shall be able to leave this heritage unwasted and enlarged to our children and our children's children. To do so we must show, not merely in great crises, but in the everyday affairs of life, the qualities of practical intelligence, of courage, of hardihood and endurance, and above all the power of devotion to a lofty ideal, which made great the men who founded this Republic in the days of Washington, which made great the men who preserved this Republic in the days of Abraham Lincoln.

*[From an address before the National Congress  
of Mothers, Washington, D. C., March 13,  
1905.]*

In our modern industrial civilization there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small landowners, the men who own their little homes, and therefore to a very large extent the men who till farms, the men of the soil, have hitherto made the foundation of lasting national life in every State; and, if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in imminent danger of falling.

But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what that occupation may be, as long as there is a real home and as long as those who make up that home do their duty to one another, to their neighbors and to the state, it is of minor consequence whether

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the man's trade is plied in the country or the city, whether it calls for the work of the hands or for the work of the head.

But the Nation is in a bad way if there is no real home, if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish, if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fulness of duty done, of effort made and self-sacrifice undergone.

In the last analysis the welfare of the state depends absolutely upon whether or not the average family, the average man and woman and their children, represent the kind of citizenship fit for the foundation of a great nation; and if we fail to appreciate this we fail to appreciate the root of morality upon which all healthy civilization is based.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common-sense, and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase and not decrease.

There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the homemaker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife, and mother.



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The woman should have ample educational advantages; but save in exceptional cases the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family breadwinner; and, therefore, after a certain point the training of the two must normally be different because the duties of the two are normally different. This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the whole, I think the duty of the woman the more important, the more difficult, and the more honorable of the two; on the whole I respect the woman who does her duty even more than I respect the man who does his.

No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women. Above all, our sympathy and regard are due to the struggling wives among those whom Abraham Lincoln called the plain people, and whom he so loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.

Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid

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that which entails effort and self-sacrifice. Of course, there are exceptional men and exceptional women who can do and ought to do much more than this, who can lead and ought to lead great careers of outside usefulness in addition to—not as substitute for—their home work; but I am not speaking of exceptions; I am speaking of the primary duties, I am speaking of the average citizens, the average men and women who make up the Nation.

Inasmuch as I am speaking to an assemblage of mothers I shall have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, and most mothers have very hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling-place in some flat designed to furnish with the least possible expenditure of effort the maximum of comfort and of luxury, but in which there is literally no place for children?

The woman who is a good wife, a good mother, is entitled to our respect as is no one else; but she is entitled to it only because, and so long as, she is worthy of it. Effort and self-sacrifice are the law of worthy life for the man as for the woman; though neither the effort nor the self-sacrifice may be the same for the one as for the other. I do not in the least believe in the patient Griselda type of woman, in the woman who submits to gross and long-continued ill-treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrong-doing is so abhorrent as wrong-doing by a man toward the wife and the children who should arouse every tender feeling in his nature. Selfishness toward them, lack of tenderness toward them, lack of consideration for them, above all, brutality in any form toward them, should arouse the heartiest scorn and indignation in every upright soul.

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I believe in the woman's keeping her self-respect just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and indeed a little more; and I regard marriage as a partnership in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty well done than for the insistence upon individual rights, necessary though this, too, must often be. Your duty is hard, your responsibility great; but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.

Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that while it is essential to be loving and tender it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues you must seek to give them those stern and hardy qualities which in after life they will surely need. Some children will go wrong in spite of the best training; and some will go right even when their surroundings are most unfortunate; nevertheless an immense amount depends upon the family training. If you mothers through weakness bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties but to lives spent in overcoming difficulties. Teach them that

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work, for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life. But the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who though able-bodied is yet content to eat in idleness the bread which others provide. . . .

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasures of mere effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness, but also the joy, of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases the prizes worth having in life must be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for one's self.



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The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself; and as for the mother, her very name stands for loving unselfishness and self-abnegation, and, in any society fit to exist, is fraught with associations which render it holy.

The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and having done it, she shall have the reward prophesied in Scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed.

*[From an address before the Friendly Sons of St. Patrick, New York, March 17, 1905.]*

. . . We must not forget, in dealing with our history as a Nation, that long before the outbreak of the Revolution there had begun on the soil of the colonies, which afterward became the United States, that mixture of races which has been and still is one of the most important features in our history as a people. At the time, early in the eighteenth century, when the immigrants from Ireland first began to come in numbers to this country, the race elements were still imperfectly fused, and for some time the then new Irish strain was clearly distinguishable from the others. And there was one peculiarity about these immigrants who came from Ireland to the colonies in the eighteenth century which has never been paralleled in the case of any other immigrants whatsoever. In all other cases since the very first settlements, the pushing westward of the frontier, the conquest of the Continent has been due primarily to the men of native birth. But the immigrants from Ireland in

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the eighteenth century, and those alone, pushed boldly through the settled districts and planted themselves as the advance guard of the conquering civilization on the borders of the Indian-haunted wilderness.

This was true in Northern Maine and New Hampshire, in Western Pennsylvania, Virginia, and the Carolinas alike. And, inasmuch as Philadelphia was the largest city which was in touch with that extreme Western frontier, it was most natural that the Society of the Friendly Sons of St. Patrick should first be formed in that city. We had, I wish to say, in New York, frequently during colonial days, dinners of societies of the Friendly Sons of St. Patrick, but apparently the society in New York did not take a permanent form; but we frequently had dinners on March 17 of the Friendly Sons of St. Patrick here in New York City even in colonial days.

By the time the Revolution had broken out, the men of different race strains had begun to fuse together, and the Irish among those strains furnished their full share of leadership in the struggle. Among their number was Commodore John Barry, one of the two or three officers to whom our infant Navy owed most. I had the honor in the last session of Congress to recommend that a monument to Barry should be erected in Washington. I heartily believe in economy, but I think we can afford to let up enough to let that monument through.

On land, the men of this strain furnished generals like Montgomery, who fell so gloriously at Quebec, and like Sullivan, the conqueror of the Iroquois, who came of a New Hampshire family, which furnished governors to three New England States. In her old age, the mother, Mrs. Sullivan, used to say that she had known what it was to work hard in the fields carrying in her arms the Governor of Massachusetts, with the Governors of New Hampshire and Vermont tagging on at her skirts.

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I have spoken of the generals. Now for the rank and file. The Continental troops of the hardest fighter among Washington's generals, Mad Anthony Wayne, were recruited so largely from this stock that Lighthouse Harry Lee of Virginia, the father of the great general, Robert Lee, always referred to them as "The Line of Ireland." Nor must we forget that of this same stock there was a boy during the days of the Revolution who afterward became the chief American general of his time, and, as President, one of the public men who left his impress most deeply upon our Nation, Andrew Jackson, the victor of New Orleans.

The Revolution was the first great crisis of our history. The Civil War was the second. And in this second great crisis the part played by the men of Irish birth or parentage was no less striking than it had been in the Revolution. Among the three or four great generals who led the Northern Army in the war, stood Phil Sheridan. Some of those whom I am now addressing served in that immortal brigade which on the fatal day of Fredericksburg left its dead closest to the stonewall which marked the limit that could not be overpassed even by the highest valor.

And, gentlemen, it was my good fortune when it befell me to serve as a regimental commander in a very small war—but all the war there was—to have under me more than one of the sons of those who served in Meagher's brigade. Among them was one of my two best captains, both of whom were killed, Allen Capron, and this man Bucky O'Neill. Bucky O'Neill was killed at Santiago, showing the same absolute indifference to life, the same courage, the same gallant readiness to sacrifice everything on the altar of an ideal, that his father had shown when he died in Meagher's brigade in the Civil War.

The people who have come to this country from Ireland have contributed to the stock of our common citizenship

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qualities which are essential to the welfare of every great nation. They are a masterful race of rugged character, a race the qualities of whose womanhood have become proverbial, while its men have the elemental, the indispensable virtues of working hard in time of peace and fighting hard in time of war.

And I want to say here, as I have said and shall say again elsewhere, as I shall say again and again, that we must never forget that no amount of material wealth, no amount of intellect, no artistic or scientific growth can avail anything to the nation which loses the elemental virtues. If the average man can not work and fight, the race is in a poor way; and it will not have, because it will not deserve, the respect of any one.

Let us avoid always, either as individuals or as a Nation, brawling, speaking discourteously or acting offensively toward others, but let us make it evident that we wish peace, not because we are weak, but because we think it right; and that while we do not intend to wrong any one, we are perfectly competent to hold our own if any one wrongs us. There has never been a time in this country when it has not been true of the average American of Irish birth or parentage, that he came up to this standard, able to work and able to fight at need.

But the men of Irish birth or of Irish descent have been far more than soldiers—I will not say more than, but much in addition to, soldiers. In every walk in life in this country men of this blood have stood and now stand pre-eminent, not only as soldiers but as statesmen, on the bench, at the bar, and in business. They are doing their full share toward the artistic and literary development of the country.

And right here let me make a special plea to you, to this society and kindred societies: We Americans take a just pride in the development of our great universities, and more



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and more we are seeking to provide for creative and original work in these universities. I hope that an earnest effort will be made to endow chairs in American universities for the study of Celtic literature and for research in Celtic antiquities. It is only of recent years that the extraordinary wealth and beauty of the old Celtic Sagas have been fully appreciated, and we of America, who have so large a Celtic strain in our blood, can not afford to be behindhand in the work of adding to modern scholarship by bringing within its ken the great Celtic literature of the past.

My fellow-countrymen, I have spoken to-night especially of what has been done for this Nation of ours by men of Irish blood. But, after all, in speaking to you, or, to any other body of my fellow-citizens, no matter from what Old World country they themselves or their forefathers may have come, the great thing is to remember that we are all of us Americans. Let us keep our pride in the stocks from which we have sprung, but let us show that pride, not by holding aloof from one another, least of all by preserving the Old World jealousies and bitternesses, but by joining in a spirit of generous rivalry to see which can do most for our great common country.

Americanism is not a matter of creed or birthplace or descent. That man is the best American who has in him the American spirit, the American soul. Such a man fears not the strong and harms not the weak. He scorns what is base or cruel or dishonest. He looks beyond the accidents of occupation or social condition and hails each of his fellow-citizens as his brother, asking nothing save that each shall treat the other on his worth as a man, and that they shall all join together to do what in them lies for the uplifting of this mighty and vigorous people. In our veins runs the blood of many an Old World nation. We are kin to each of these nations and yet identical with none.

Our policy should be one of cordial friendship for them

all, and yet we should keep ever before our eyes the fact that we are ourselves a separate people with our own ideals and standards, and destined, whether for better or for worse, to work out a wholly new national type. The fate of the twentieth century will in no small degree—I ask you to think of this from the standpoint of the world—the fate of the twentieth century as it bears on the world will in no small degree depend upon the type of citizenship developed on this continent. Surely such a thought must thrill us with the resolute purpose so to bear ourselves that the name American shall stand as the symbol of just, generous, and fearless treatment of all men and all nations. Let us be true to ourselves, for we can not then be false to any man.

*[From an address on “The Harvard Spirit” at  
Harvard University, June 28, 1905.]*

... A great university like this has two especial functions. The first is to produce a small number of scholars of the highest rank, a small number of men who, in science and literature, or in art, will do productive work of the first class. The second is to send out into the world a very large number of men who never could achieve, and who ought not to try to achieve, such a position in the field of scholarship, but whose energies are to be felt in every other form of activity; and who should go out from our doors with the balanced development of body, of mind, and above all of character, which shall fit them to do work both honorable and efficient.

Much of the effort to accomplish the first function, that of developing men capable of productive scholarship, as distinguished from merely imitative, annotative, or pedagogic scholarship, must come through the graduate school.

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The law school and medical school do admirable work in fitting men for special professions, but they in no shape or way supply any shortcomings in the graduate school any more than does the college proper, the college of the undergraduates. The ideal for the graduate school and for those undergraduates who are to go into it must be the ideal of high scholarly production, which is to be distinguished in the sharpest fashion from the mere transmittal of ready-made knowledge without adding to it. If America is to contribute its full share to the progress not alone of knowledge, but of wisdom, then we must put ever-increasing emphasis on university work done along the lines of the graduate school. We can best help the growth of American scholarship by seeing that as a career it is put more on a level with the other careers open to our young men. The general opinion of the community is bound to have a very great effect even upon its most vigorous and independent minds. If in the public mind the career of the scholar is regarded as of insignificant value when compared with that of a glorified pawnbroker, then it will with difficulty be made attractive to the most vigorous and gifted of our American young men. Good teachers, excellent institutions, and libraries are all demanded in a graduate school worthy of the name. But there is an even more urgent demand for the right sort of student. No first-class science, no first-class literature or art, can ever be built up with second-class men. The scholarly career, the career of the man of letters, the man of arts, the man of science, must be made such as to attract those strong and virile youths who now feel that they can only turn to business, law, or politics. There is no one thing which will bring about this desired change, but there is one thing which will materially help in bringing it about, and that is to secure to scholars the chance of getting one of a few brilliant positions as prizes if they rise to the first rank in their chosen career. Every such

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brilliant position should have as an accompaniment an added salary, which shall help indicate how high the position really is; and it must be the efforts of the alumni which can alone secure such salaries for such positions.

As a people I think we are waking up to the fact that there must be better pay for the average man and average woman engaged in the work of education. But I am not speaking of this now; I am not speaking of the desirability, great though that is, of giving better payment to the average educator, I am speaking of the desirability of giving to the exceptional man the chance of winning an exceptional prize, just as he has the chance to do in law and business. In business at the present day nothing could be more healthy\* than an immense reduction in the money value of the exceptional prizes thus to be won; but in scholarship what is needed is the reverse. In this country we rightly go upon the theory that it is more important to care for the welfare of the average man than to put a premium upon the exertions of the exceptional. But we must not forget that the establishment of such a premium for the exceptional, though of less importance, is nevertheless of very great importance. It is important even to the development of the average man, for the average of all of us is raised by the work of the great masters.

It is, I trust, unnecessary to say that I appreciate to the full the fact that the highest work of all will never be affected one way or the other by any question of compensation. And much of the work which is really best for the Nation must from the very nature of things be non-remunerative as compared with the work of the ordinary industries and vocations. Nor would it ever be possible or desirable that the rewards of transcendent success in scholarship should even approximate, from a monetary standpoint, the rewards in other vocations. But it is also true that the effect upon ambitious minds can not but be bad if as a peo-



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ple we show our very slight regard for scholarly achievement by making no provision at all for its reward. The chief use of the increased money value of the scholar's prize would be the index thereby afforded of the respect in which it was popularly held. The American scientist, the American scholar, should have the chance at least of winning such prizes as are open to his successful brother in Germany, England, or France, where the rewards paid for first-class scholarly achievement are as much above those paid in this country as our rewards for first-class achievement in industry or law are above those paid abroad.

But of course what counts infinitely more than any possible outside reward is the spirit of the worker himself. The prime need is to instil into the minds of the scholars themselves a true appreciation of real as distinguished from sham success. In productive scholarship, in the scholarship which adds by its work to the sum of substantial achievement with which the country is to be credited, it is only first-class work that counts. In this field the smallest amount of really first-class work is worth all the second-class work that can possibly be produced; and to have done such work is in itself the fullest and amplest reward to the man producing it. We outsiders should according to our ability aid him in every way to produce it. Yet all that we can do is but little compared to what he himself can and must do. The spirit of the scholar is the vital factor in the productive scholarship of the country.

So much for the first function of the university, the sending forth of a small number of scholars of the highest rank who will do productive work of the first class. Now turn to the second, and what may be called the normal function of the college, the function of turning out each year many hundreds of men who shall possess the trained intelligence, and especially the character, that will enable them to hold high the renown of this ancient seat of learning by doing

useful service for the Nation. It is not my purpose to discuss at length what should be done in Harvard to produce the right spirit among the men who go out of Harvard, but rather to speak of what this spirit should be. Nor shall I speak of the exceptions, the men to whom college life is a disadvantage. Randolph of Roanoke, he of the biting tongue, once remarked of an opponent that he reminded him of certain tracts of land "which were almost worthless by nature, and became entirely so by cultivation." Of course, if, in any individual, university training produces a taste for refined idleness, a distaste for sustained effort, a barren intellectual arrogance, or a sense of supercilious aloofness from the world of real men who do the world's real work, then it has harmed that individual; but in such case there remains the abiding comfort that he would not have amounted to much anyway. Neither a college training nor anything else can do much good to the man of weak fibre or to the man with a twist in his moral or intellectual makeup. But the average undergraduate has enough robustness of nature, enough capacity for enthusiasm and aspiration, to make it worth while to turn to account the stuff that is in him.

There are, however, two points in the undergraduate life of Harvard about which I think we have a right to feel some little concern. One is the growth of luxury in the university. I do not know whether anything we can say will have much effect on this point, but just so far as the alumni have weight I hope to see that weight felt in serious and sustained effort against the growing tendency to luxury, and in favor of all that makes for democratic conditions. One of our number, the one whom I think the rest of us most delight to honor—Colonel Higginson—has given to our Alma Mater the Harvard Union, than which no better gift, no gift meeting a more vital need, could have been given to the university. It is neither possible nor desirable

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to try to take away all social differences from the student life; but it is a good thing to show how unimportant these differences are compared to the differences of real achievement, and compared also to the bonds which should unite together all the men who are in any degree capable of such real achievement; bonds, moreover, which should also knit these capable men to their brethren who need their help.

The second point upon which I wish to speak is the matter of sport. Now I shall not be suspected of a tendency unduly to minimize the importance of sport. I believe heartily in sport. I believe in outdoor games, and I do not mind in the least that they are rough games, or that those who take part in them are occasionally injured. I have no sympathy whatever with the overwrought sentimentality which would keep a young man in cotton wool, and I have a hearty contempt for him if he counts a broken arm or collar bone as of serious consequence when balanced against the chance of showing that he possesses hardihood, physical address, and courage. But when these injuries are inflicted by others, either wantonly or of set design, we are confronted by the question, not of damage to one man's body, but of damage to the other man's character. Brutality in playing a game should awaken the heartiest and most plainly shown contempt for the player guilty of it; especially if this brutality is coupled with a low cunning in committing it without getting caught by the umpire. I hope to see both graduate and undergraduate opinion come to scorn such a man as one guilty of base and dishonorable action, who has no place in the regard of gallant and upright men.

It is a bad thing for any college man to grow to regard sport as the serious business of life. It is a bad thing to permit sensationalism and hysteria to shape the development of our sports. And finally, it is a much worse thing to permit college sport to become in any shape or way

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tainted by professionalism, or by so much as the slightest suspicion of money-making; and this is especially true if the professionalism is furtive, if the boy or man violates the spirit of the rule while striving to keep within the letter. Professional sport is all right in its way. I am glad to say that among my friends I number professional boxers and wrestlers, oarsmen, and baseball men, whose regard I value, and whom in turn I regard as thoroughly good citizens. But the college undergraduate who, in furtive fashion, becomes a semi-professional is an unmitigated curse, and that not alone to university life and to the cause of amateur sport; for the college graduate ought in after years to take the lead in putting the business morality of this country on a proper plane, and he can not do it if in his own college career his code of conduct has been warped and twisted. Moreover, the spirit which puts so excessive a value upon his work as to produce this semi-professional is itself unhealthy. I wish to see Harvard win a reasonable proportion of the contests in which it enters, and I should be heartily ashamed of every Harvard athlete who did not spend every ounce there was in him in the effort to win, provided only he does it in honorable and manly fashion. But I think our effort should be to minimize rather than to increase that kind of love of athletics which manifests itself, not in joining in the athletic sports, but in crowding by tens of thousands to see other people indulge in them. It is a far better thing for our colleges to have the average student interested in some form of athletics than to have them all gather in a mass to see other people do their athletics for them.

So much for the undergraduates. Now for the alumni, the men who are at work out in the great world. Of course the man's first duty is to himself and to those immediately dependent upon him. Unless he can pull his own weight he must be content to remain a passenger all his life. But



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we have a right to expect that the men who come out of Harvard will do something more than merely pull their own weight. We have a right to expect that they will count as positive forces for the betterment of their fellow-countrymen; and they can thus count only if they combine the power of devotion to a lofty ideal with practical common-sense in striving to realize this ideal.

This Nation never stood in greater need than now of having among its leaders men of lofty ideals, which they try to live up to and not merely to talk of. We need men with these ideals in public life, and we need them just as much in business and in such a profession as the law. We can by statute establish only those exceedingly rough lines of morality the overpassing of which means that the man is in jeopardy of the constable or the sheriff. But the Nation is badly off if in addition to this there is not a very much higher standard of conduct, a standard impossible effectively to establish by statute, but one upon which the community as a whole, and especially the real leaders of the community, insist. Take such a question as the enforcement of the law. It is, of course, elementary to say that this is the first requisite in any civilization at all. But a great many people in the ranks of life from which most college men are drawn seem to forget that they should condemn with equal severity those men who break the law by committing crimes of mob violence and those who evade the law, or who actually break it, but so cunningly that they can not be discovered, the crimes they commit being not those of physical outrage, but those of greed and craft on the largest scale. The very rich man who conducts his business as if he believed that he were a law unto himself thereby immensely increases the difficulty of the task of upholding order when the disorder is a menace to men of property; for if the community feels that rich men disregard the law where it affects themselves, then the community is apt to

assume the dangerous and unwholesome attitude of condoning crimes of violence committed against the interests which in the popular mind these rich men represent. This last attitude is wholly evil; but so is the attitude which produces it. We have a right to appeal to the alumni of Harvard, and to the alumni of every institution of learning in this land, to do their part in creating a public sentiment which shall demand of all men of means, and especially of the men of vast fortune, that they set an example to their less fortunate brethren, by paying scrupulous heed not only to the letter but to the spirit of the laws, and by acknowledging in the heartiest fashion the moral obligations which can not be expressed in law, but which stand back of and above all laws. It is far more important that they should conduct their business affairs decently than that they should spend the surplus of their fortunes in philanthropy. Much has been given to these men and we have the right to demand much of them in return. Every man of great wealth who runs his business with cynical contempt for those prohibitions of the law which by hired cunning he can escape or evade is a menace to our community; and the community is not to be excused if it does not develop a spirit which actively frowns on and discountenances him. The great profession of the law should be that profession whose members ought to take the lead in the creation of just such a spirit. We all know that, as things actually are, many of the most influential and most highly remunerative members of the bar in every centre of wealth make it their special task to work out bold and ingenious schemes by which their very wealthy clients, individual or corporate, can evade the laws which are made to regulate in the interest of the public the use of great wealth. Now, the great lawyer who employs his talent and his learning in the highly remunerative task of enabling a very wealthy client to override or circumvent the law is doing all that in

him lies to encourage the growth in this country of a spirit of dumb anger against all laws and of disbelief in their efficacy. Such a spirit may breed the demand that laws shall be made even more drastic against the rich, or else it may manifest itself in hostility to all laws. Surely Harvard has the right to expect from her sons a high standard of applied morality, whether their paths lead them into public life, into business, or into the great profession of the law, whose members are so potent in shaping the growth of the national soul.

But in addition to having high ideals it can not too often be said to a body such as is gathered here to-day, that together with devotion to what is right must go practical efficiency in striving for what is right. This is a rough, workaday, practical world, and if in it we are to do the work best worth doing, we must approach that work in a spirit remote from that of the mere visionary, and above all remote from that of the visionary whose aspirations after good find expression only in the shape of scolding and complaining. It shall not help us if we avoid the Scylla of baseness of motive, only to be wrecked on the Charybdis of wrong-headedness, of feebleness and inefficiency. There can be nothing worse for the community than to have the men who profess lofty ideals show themselves so foolish, so narrow, so impracticable, as to cut themselves off from communion with the men who are actually able to do the work of governing, the work of business, the work of the professions. It is a sad and evil thing if the men with a moral sense group themselves as impractical zealots, while the men of action gradually grow to discard and laugh at all moral sense as an evidence of impractical weakness. Macaulay, whose eminently sane and wholesome spirit revolted not only at weakness, but at the censorious folly which masquerades as virtue, describes the condition of Scotland at the end of the seventeenth century in a passage

which every sincere reformer should keep constantly before him.

“It is a remarkable circumstance that the same country should have produced in the same age the most wonderful specimens of both extremes of human nature. Even in things indifferent the Scotch Puritan would hear of no compromise; and he was but too ready to consider all who recommended prudence and charity as traitors to the cause of truth. On the other hand, the Scotchmen of that generation who made a figure in Parliament were the most dishonest and unblushing time-servers that the world has ever seen. Perhaps it is natural that the most callous and impudent vice should be found in the near neighborhood of unreasonable and impracticable virtue. Where enthusiasts are ready to destroy or be destroyed for trifles magnified into importance by a squeamish conscience, it is not strange that the very name of conscience should become a byword of contempt to cool and shrewd men of business.”

The men who go out from Harvard into the great world of American life bear a heavy burden of responsibility. The only way they can show their gratitude to their Alma Mater is by doing their full duty to the Nation as a whole; and they can do this full duty only if they combine the high resolve to work for what is best and most ennobling with the no less resolute purpose to do their work in such fashion that when the end of their days comes they shall feel that they have actually achieved results and not merely talked of achieving them.



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*[Address at the Florida Baptist College, Jacksonville, Fla., October 21, 1905.]*

It is a very great pleasure to be here this afternoon and say a few words of greeting to you. Let me by way of beginning say a word of special greeting to my comrades of the Grand Army. I had a colored cavalry regiment in my brigade at Santiago, and they did well.

My friends, let me say what a pleasure it has been in driving along the streets to have the Governor and the Mayor point out to me house after house owned by colored citizens, who by their own industry, energy, and thrift had accumulated a small fortune honestly and were spending it wisely. Every good American must be interested in seeing every other American citizen rise, help himself upward, so as to be better able to do his duty by himself and those dependent upon him and by the State at large. It seems to me that it is true of all of us that our duties are even more important than our rights. If we do our duties faithfully in spite of all difficulties, then sooner or later the rights will take care of themselves.

What I say to this body of my colored fellow-citizens is just exactly what I would say to any body of my white fellow-citizens. What we need in this country is typified by what I have been shown to-day as having been done by people of your race. We need education, morality, industry; we need intelligence, clean living, and the power to work hard and effectively. No man interested, as every President must be, in the welfare of all his fellow Americans, could be otherwise than deeply pleased, not only at the evidences of thrift and prosperity among what must be evidently many hundreds of your number here in this city, as shown by the homes that I have seen, but interested also

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in seeing an educational institute like this carried on as this institute evidently is carried on. The costliest crop for any community is the crop of ignorance. It is perfectly true that education in mind alone won't make a good citizen; but it is equally true that you can not get the best citizen without education. We need to have our people of every race educated, as the Principal said in his words of introduction, in heart, mind, and hand; educated so that head and hand can do their several tasks, and so that there shall be behind head and hand also the heart, the conscience, the sense of clean and just living, which make the foundation of all good citizens. This is just as true for the white man as for the colored man. It is true of every man.

I want to say a special word of acknowledgment to the school teachers, men and women alike, who are doing the work of education; and in saying that word I also want to point out this; it is absolutely essential that we should have people do well in the professions; but there is only a limited amount of room in the professions and there is almost an unlimited amount of room in agriculture and in the mechanical trades. Do your very best to develop good teachers, good doctors, to develop good preachers—preachers who shall preach to the colored man as it should be preached to the white man, that “by their fruits you shall know them,” and that the truly religious man is the man who is decent and clean in his private life; who is orderly and law-abiding; the man who hunts down the criminal and does all he can to stop crime and wrong-doing; the man who treats his neighbor well; who is a good man in his own family and therefore a good man in the state. That is what we have a right to expect from the Christian leadership of the churches. All honor to the teacher, to the doctor, to the preacher; but remember that it is impossible that the bulk of any people shall be teachers, or doctors, or lawyers, or preachers. The bulk have got to be men engaged in the

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trades, as mechanics, as wage-workers, as farmers. Every man who is a good farmer, a thrifty, progressive, saving mechanic, who owns his own house, who is free from debt, and able to bring up his children well, and to keep his wife as she should be kept, is not only a first-class citizen, but is doing a mighty work in helping to uplift his race.

[*Address at Tuskegee Institute, Tuskegee, Ala.,  
October 24, 1905.*]

To the white population as well as to the black, it is of the utmost importance that the negro be encouraged to make himself a citizen of the highest type of usefulness. It is to the interest of the white people that this policy be conscientiously pursued, and to the interest of the colored people that they clearly realize that they have opportunities for economic development here in the South not now offered elsewhere. Within the last twenty years the industrial operations of the South have increased so tremendously that there is a scarcity of labor almost everywhere; so that it is the part of wisdom for all who wish the prosperity of the South to help the negro to become in the highest degree useful to himself, and therefore to the community in which he lives. The South has always depended, and now depends, chiefly upon her native population for her work. Therefore in view of the scarcity not only of common labor, but of skilled labor, it becomes doubly important to train every available man to be of the utmost use, by developing his intelligence, his skill, and his capacity for conscientious effort. Hence the work of the Tuskegee Normal and Industrial Institute is a matter of the highest practical importance to both the white man and the black man, and well worth the support of both races alike in the South and in

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the North. Your fifteen hundred students are not only being educated in head and heart, but also trained to industrial efficiency, for from the beginning Tuskegee has placed especial emphasis upon the training of men and women in agriculture, mechanics, and household duties. Training in these three fundamental directions does not embrace all that the negro, or any other race, needs, but it does cover in a very large degree the field in which the negro can at present do most for himself and be most helpful to his white neighbors. Every black man who leaves this institute better able to do mechanical or industrial work adds by so much to the wealth of the whole community and benefits all people in the community. The professional and mercantile avenues to success are overcrowded; for the present the best chance of success awaits the intelligent worker at some mechanical trade or on a farm; for this man will almost certainly achieve industrial independence. I am pleased, but not in the least surprised, to learn that many among the men and women trained at Tuskegee find immediate employment as leaders and workers among their own people, and that their services are eagerly sought by white people for various kinds of industrial work, the demand being much greater than the supply. Viewed from any angle, ignorance is the costliest crop than can be raised in any part of this Union. Every dollar put into the education of either white man or black man, in head, in hand, and in heart, yields rich dividends to the entire community. Merely from the economic standpoint it is of the utmost consequence to all our citizens that institutions such as this at Tuskegee should be a success. But there are other and even higher reasons that entitle it to our support. In the interest of humanity, of justice, and of self-protection, every white man in America, no matter where he lives, should try to help the negro to help himself. It is in the interest and for the protection of the white man to see that



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the negro is educated. It is not only the duty of the white man, but it is to his interest, to see that the negro is protected in property, in life, and in all his legal rights. Every time a law is broken, every individual in the community has the moral tone of his life lowered. Lawlessness in the United States is not confined to any one section; lynching is not confined to any one section; and there is perhaps no body of American citizens who have deserved so well of the entire American people as the public men, the publicists, the clergymen, the countless thousands of high-minded private citizens, who have done such heroic work in the South in arousing public opinion against lawlessness in all its forms, and especially against lynching. I very earnestly hope that their example will count in the North as well as in the South, for there are just as great evils to be warred against in one region of our country as in another, though they are not in all places the same evils. And when any body of men in any community stands bravely for what is right, these men not merely serve a useful purpose in doing the particular task to which they set themselves, but give a lift to the cause of good citizenship throughout the Union. I heartily appreciate what you have done at Tuskegee; and I am sure you will not grudge my saying that it could not possibly have been done save for the loyal support you have received from the white people round about; for during the twenty-five years of effort to educate the black man here in the midst of a white community of intelligence and culture, there has never been an outbreak between the races, or any difficulty of any kind. All honor is due to the white men of Alabama, to the white men of Tuskegee, for what they have done. And right here let me say that if in any community a misunderstanding between the races arises, over any matter, infinitely the best way out is to have a prompt, frank and full conference and consultation between representatives of the wise, decent, cool-

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headed men among the whites and the wise, decent, cool-headed colored men. Such a conference will always tend to bring about a better understanding, and will be a great help all round.

Hitherto I have spoken chiefly of the obligations existing on the part of the white man. Now let you remember on the other hand that no help can permanently avail you save as you yourselves develop capacity for self-help. You young colored men and women educated at Tuskegee must by precept and example lead your fellows toward sober, industrious, law-abiding lives. You are in honor bound to join hands in favor of law and order and to war against all crime, and especially against all crime by men of your own race; for the heaviest wrong done by the criminal is the wrong to his own race. You must teach the people of your race that they must scrupulously observe any contract into which they in good faith enter, no matter whether it is hard to keep or not. If you save money, secure homes, become taxpayers, and lead clean, decent, modest lives, you will win the respect of your neighbors of both races. Let each man strive to excel his fellows only by rendering substantial service to the community in which he lives. The colored people have many difficulties to pass through, but these difficulties will be surmounted if only the policy of reason and common-sense is pursued. You have made real and great progress. According to the census the colored people of this country own and pay taxes upon something like three hundred million dollars' worth of property, and have blotted out over fifty per cent of their illiteracy. What you have done in the past is an indication of what you will be able to accomplish in the future under wise leadership. Moral and industrial education is what is most needed, in order that this progress may continue. The race can not expect to get everything at once. It must learn to wait and bide its time; to prove itself worthy by showing its posses-

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sion of perseverance, of thrift, of self-control. The destiny of the race is chiefly in its own hands, and must be worked out patiently and persistently along these lines. Remember also that the white man who can be of most use to the colored man is that colored man's neighbor. It is the Southern people themselves who must and can solve the difficulties that exist in the South; of course what help the people of the rest of the Union can give them must and will be gladly and cheerfully given. The hope of advancement for the colored man in the South lies in his steady, common-sense effort to improve his moral and material condition, and to work in harmony with the white man in upbuilding the Commonwealth. The future of the South now depends upon the people of both races living up to the spirit and letter of the laws of their several States and working out the destinies of both races, not as races, but as law-abiding American citizens.

*[From his fifth annual message to Congress,  
December 5, 1905.]*

. . . I am well aware of the difficulties of the legislation that I am suggesting, and of the need of temperate and cautious action in securing it. I should emphatically protest against improperly radical or hasty action. The first thing to do is to deal with the great corporations engaged in the business of interstate transportation. As I said in my Message of December 6 last, the immediate and most pressing need, so far as legislation is concerned, is the enactment into law of some scheme to secure to the agents of the Government such supervision and regulation of the rates charged by the railroads of the country engaged in interstate traffic as shall summarily and effectively prevent

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the imposition of unjust or unreasonable rates. It must include putting a complete stop to rebates in every shape and form. This power to regulate rates, like all similar powers over the business world, should be exercised with moderation, caution, and self-restraint; but it should exist, so that it can be effectively exercised when the need arises.

The first consideration to be kept in mind is that the power should be affirmative and should be given to some administrative body created by the Congress. If given to the present Interstate Commerce Commission or to a reorganized Interstate Commerce Commission, such commission should be made unequivocally administrative. I do not believe in the Government interfering with private business more than is necessary. I do not believe in the Government undertaking any work which can with propriety be left in private hands. But neither do I believe in the Government flinching from overseeing any work when it becomes evident that abuses are sure to obtain therein unless there is governmental supervision. It is not my province to indicate the exact terms of the law which should be enacted; but I call the attention of the Congress to certain existing conditions with which it is desirable to deal. In my judgment the most important provision which such law should contain is that conferring upon some competent administrative body the power to decide, upon the case being brought before it, whether a given rate prescribed by a railroad is reasonable and just, and if it is found to be unreasonable and unjust, then, after full investigation of the complaint, to prescribe the limit of rate beyond which it shall not be lawful to go—the maximum reasonable rate, as it is commonly called—this decision to go into effect within a reasonable time and to obtain from thence onward, subject to review by the courts. It sometimes happens at present, not that a rate is too high but that a favored shipper is given too low a rate. In such case the Commission would



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have the right to fix this already established minimum rate as the maximum; and it would need only one or two such decisions by the Commission to cure railroad companies of the practice of giving improper minimum rates. I call your attention to the fact that my proposal is not to give the Commission power to initiate or originate rates generally, but to regulate a rate already fixed or originated by the roads, upon complaint and after investigation. A heavy penalty should be exacted from any corporation which fails to respect an order of the Commission. I regard this power to establish a maximum rate as being essential to any scheme of real reform in the matter of railway regulation. The first necessity is to secure it; and unless it is granted to the Commission there is little use in touching the subject at all.

Illegal transactions often occur under the forms of law. It has often occurred that a shipper has been told by a traffic officer to buy a large quantity of some commodity and then after it has been bought an open reduction is made in the rate to take effect immediately, the arrangement resulting to the profit of the one shipper and the one railroad and to the damage of all their competitors; for it must not be forgotten that the big shippers are at least as much to blame as any railroad in the matter of rebates. The law should make it clear so that nobody can fail to understand that any kind of commission paid on freight shipments, whether in this form or in the form of fictitious damages, or of a concession, a free pass, reduced passenger rate, or payment of brokerage, is illegal. It is worth while considering whether it would not be wise to confer on the Government the right of civil action against the beneficiary of a rebate for at least twice the value of the rebate; this would help stop what is really blackmail. Elevator allowances should be stopped, for they have now grown to such an extent that they are demoralizing and are used as rebates.

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The best possible regulation of rates would, of course, be that regulation secured by an honest agreement among the railroads themselves to carry out the law. Such a general agreement would, for instance, at once put a stop to the efforts of any one big shipper or big railroad to discriminate against or secure advantages over some rival; and such agreement would make the railroads themselves agents for enforcing the law. The power vested in the Government to put a stop to agreements to the detriment of the public should, in my judgment, be accompanied by power to permit, under specified conditions and careful supervision, agreements clearly in the interest of the public. But, in my judgment, the necessity for giving this further power is by no means as great as the necessity for giving the Commission or administrative body the other powers I have enumerated above; and it may well be inadvisable to attempt to vest this particular power in the Commission or other administrative body until it already possesses and is exercising what I regard as by far the most important of all the powers I recommend—as indeed the vitally important power—that to fix a given maximum rate, which rate, after the lapse of a reasonable time, goes into full effect, subject to review by the courts.

All private-car lines, industrial roads, refrigerator charges, and the like should be expressly put under the supervision of the Interstate Commerce Commission or some similar body so far as rates, and agreements practically affecting rates, are concerned. The private-car owners and the owners of industrial railroads are entitled to a fair and reasonable compensation on their investment, but neither private cars nor industrial railroads nor spur tracks should be utilized as devices for securing preferential rates. A rebate in icing charges, or in mileage, or in a division of the rate for refrigerating charges is just as pernicious as a rebate in any other way. No lower rate should apply on

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goods imported than actually obtains on domestic goods from the American seaboard to destination except in cases where water competition is the controlling influence. There should be publicity of the accounts of common carriers; no common carrier engaged in interstate business should keep any books or memoranda other than those reported pursuant to law or regulation, and these books or memoranda should be open to the inspection of the Government. Only in this way can violations or evasions of the law be surely detected. A system of examination of railroad accounts should be provided similar to that now conducted into the national banks by the bank examiners; a few first-class railroad accountants, if they had proper direction and proper authority to inspect books and papers, could accomplish much in preventing wilful violations of the law. It would not be necessary for them to examine into the accounts of any railroad unless for good reasons they were directed to do so by the Interstate Commerce Commission. It is greatly to be desired that some way might be found by which an agreement as to transportation within a State intended to operate as a fraud upon the Federal interstate commerce laws could be brought under the jurisdiction of the Federal authorities. At present it occurs that large shipments of interstate traffic are controlled by concessions on purely State business, which of course amounts to an evasion of the law. The Commission should have power to enforce fair treatment by the great trunk lines of lateral and branch lines.

I urge upon the Congress the need of providing for expeditious action by the Interstate Commerce Commission in all these matters, whether in regulating rates for transportation or for storing or for handling property or commodities in transit. The history of the cases litigated under the present commerce act shows that its efficacy has been to a great degree destroyed by the weapon of delay, almost

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the most formidable weapon in the hands of those whose purpose it is to violate the law.

Let me most earnestly say that these recommendations are not made in any spirit of hostility to the railroads. On ethical grounds, on grounds of right, such hostility would be intolerable; and on grounds of mere national self-interest we must remember that such hostility would tell against the welfare not merely of some few rich men, but of a multitude of small investors, a multitude of railway employees, wage-workers; and most severely against the interest of the public as a whole. I believe that on the whole our railroads have done well and not ill; but the railroad men who wish to do well should not be exposed to competition with those who have no such desire, and the only way to secure this end is to give to some Government tribunal the power to see that justice is done by the unwilling exactly as it is gladly done by the willing. Moreover, if some Government body is given increased power the effect will be to furnish authoritative answer on behalf of the railroad whenever irrational clamor against it is raised, or whenever charges made against it are disproved. I ask this legislation not only in the interest of the public, but in the interest of the honest railroad man and the honest shipper alike, for it is they who are chiefly jeopardized by the practices of their dishonest competitors. This legislation should be enacted in a spirit as remote as possible from hysteria and rancor. If we of the American body politic are true to the traditions we have inherited we shall always scorn any effort to make us hate any man because he is rich, just as much as we should scorn any effort to make us look down upon or treat contemptuously any man because he is poor. We judge a man by his conduct—that is, by his character—and not by his wealth or intellect. If he makes his fortune honestly, there is no just cause of quarrel with him. Indeed, we have nothing but the kindest feelings of admiration for the suc-



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cessful business man who behaves decently, whether he has made his success by building or managing a railroad or by shipping goods over that railroad. The big railroad men and big shippers are simply Americans of the ordinary type who have developed to an extraordinary degree certain great business qualities. They are neither better nor worse than their fellow-citizens of smaller means. They are merely more able in certain lines and therefore exposed to certain peculiarly strong temptations. These temptations have not sprung newly into being; the exceptionally successful among mankind have always been exposed to them; but they have grown amazingly in power as a result of the extraordinary development of industrialism along new lines, and under these new conditions, which the lawmakers of old could not foresee and therefore could not provide against, they have become so serious and menacing as to demand entirely new remedies. It is in the interest of the best type of railroad men and the best type of shipper no less than of the public that there should be governmental supervision and regulation of these great business operations, for the same reason that it is in the interest of the corporation which wishes to treat its employees aright that there should be an effective employers' liability act, or an effective system of factory laws to prevent the abuse of women and children. All such legislation frees the corporation that wishes to do well from being driven into doing ill, in order to compete with its rival, which prefers to do ill. We desire to set up a moral standard. There can be no delusion more fatal to the Nation than the delusion that the standard of profits, of business prosperity, is sufficient in judging any business or political question—from rate legislation to municipal government. Business success, whether for the individual or for the Nation, is a good thing only so far as it is accompanied by and develops a high standard of conduct—honor, integrity, civic courage. The kind of busi-

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ness prosperity that blunts the standard of honor, that puts an inordinate value on mere wealth, that makes a man ruthless and conscienceless in trade and weak and cowardly in citizenship, is not a good thing at all, but a very bad thing for the Nation. This Government stands for manhood first and for business only as an adjunct of manhood.

The question of transportation lies at the root of all industrial success, and the revolution in transportation which has taken place during the last half century has been the most important factor in the growth of the new industrial conditions. Most emphatically we do not wish to see the man of great talents refused the reward for his talents. Still less do we wish to see him penalized; but we do desire to see the system of railroad transportation so handled that the strong man shall be given no advantage over the weak man. We wish to ensure as fair treatment for the small town as for the big city; for the small shipper as for the big shipper. In the old days the highway of commerce, whether by water or by road on land, was open to all; it belonged to the public and the traffic along it was free. At present the railway is this highway, and we must do our best to see that it is kept open to all on equal terms. Unlike the old highway it is a very difficult and complex thing to manage, and it is far better that it should be managed by private individuals than by the Government. But it can only be so managed on condition that justice is done the public. It is because, in my judgment, public ownership of railroads is highly undesirable and would probably in this country entail far-reaching disaster, that I wish to see such supervision and regulation of them in the interest of the public as will make it evident that there is no need for public ownership. The opponents of Government regulation dwell upon the difficulties to be encountered and the intricate and involved nature of the problem. Their contention is true. It is a complicated and delicate problem, and all kinds of difficul-

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ties are sure to arise in connection with any plan of solution, while no plan will bring all the benefits hoped for by its more optimistic adherents. Moreover, under any healthy plan, the benefits will develop gradually and not rapidly. Finally, we must clearly understand that the public servants who are to do this peculiarly responsible and delicate work must themselves be of the highest type both as regards integrity and efficiency. They must be well paid, for otherwise able men can not in the long run be secured; and they must possess a lofty probity which will revolt as quickly at the thought of pandering to any gust of popular prejudice against rich men as at the thought of anything even remotely resembling subserviency to rich men. But while I fully admit the difficulties in the way, I do not for a moment admit that these difficulties warrant us in stopping in our effort to secure a wise and just system. They should have no other effect than to spur us on to the exercise of the resolution, the even-handed justice, and the fertility of resource, which we like to think of as typically American, and which will in the end achieve good results in this as in other fields of activity. The task is a great one and underlies the task of dealing with the whole industrial problem. But the fact that it is a great problem does not warrant us in shrinking from the attempt to solve it. At present we face such utter lack of supervision, such freedom from the restraints of law, that excellent men have often been literally forced into doing what they deplored because otherwise they were left at the mercy of unscrupulous competitors. To rail at and assail the men who have done as they best could under such conditions accomplishes little. What we need to do is to develop an orderly system; and such a system can only come through the gradually increased exercise of the right of efficient Government control. . . .

There has been demand for depriving courts of the power to issue injunctions in labor disputes. Such special limita-

tion of the equity powers of our courts would be most unwise. It is true that some judges have misused this power; but this does not justify a denial of the power any more than an improper exercise of the power to call a strike by a labor leader would justify the denial of the right to strike. The remedy is to regulate the procedure by requiring the judge to give due notice to the adverse parties before granting the writ, the hearing to be *ex parte* if the adverse party does not appear at the time and place ordered. What is due notice must depend upon the facts of the case; it should not be used as a pretext to permit violation of the law, or the jeopardizing of life or property. Of course, this would not authorize the issuing of a restraining order or injunction in any case in which it is not already authorized by existing law.

I renew the recommendation I made in my last annual Message for an investigation by the Department of Commerce and Labor of general labor conditions, especial attention to be paid to the conditions of child labor and child-labor legislation in the several States. Such an investigation should take into account the various problems with which the question of child labor is connected. It is true that these problems can be actually met in most cases only by the States themselves, but it would be well for the Nation to endeavor to secure and publish comprehensive information as to the conditions of the labor of children in the different States, so as to spur up those that are behindhand, and to secure approximately uniform legislation of a high character among the several States. In such a Republic as ours the one thing that we can not afford to neglect is the problem of turning out decent citizens. The future of the Nation depends upon the citizenship of the generations to come; the children of to-day are those who to-morrow will shape the destiny of our land, and we can not afford to neglect them. The Legislature of Colorado has recommended



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that the National Government provide some general measure for the protection from abuse of children and dumb animals throughout the United States. I lay the matter before you for what I trust will be your favorable consideration.

The Department of Commerce and Labor should also make a thorough investigation of the conditions of women in industry. Over five million American women are now engaged in gainful occupations; yet there is an almost complete dearth of data upon which to base any trustworthy conclusions as regards a subject as important as it is vast and complicated. There is need of full knowledge on which to base action looking toward State and municipal legislation for the protection of working women. The introduction of women into industry is working change and disturbance in the domestic and social life of the Nation. The decrease in marriage, and especially in the birth rate, has been coincident with it. We must face accomplished facts, and the adjustment to factory conditions must be made; but surely it can be made with less friction and less harmful effects on family life than is now the case. This whole matter in reality forms one of the greatest sociological phenomena of our time; it is a social question of the first importance, of far greater importance than any merely political or economic question can be; and to solve it we need ample data, gathered in a sane and scientific spirit in the course of an exhaustive investigation.

In any great labor disturbance not only are employer and employee interested, but also a third party—the general public. Every considerable labor difficulty in which interstate commerce is involved should be investigated by the Government and the facts officially reported to the public.

The question of securing a healthy, self-respecting, and mutually sympathetic attitude as between employer and employee, capitalist and wage-worker, is a difficult one. All phases of the labor problem prove difficult when ap-

proached. But the underlying principles, the root principles, in accordance with which the problem must be solved are entirely simple. We can get justice and right dealing only if we put as of paramount importance the principle of treating a man on his worth as a man rather than with reference to his social position, his occupation, or the class to which he belongs. There are selfish and brutal men in all ranks of life. If they are capitalists their selfishness and brutality may take the form of hard indifference to suffering, greedy disregard of every moral restraint which interferes with the accumulation of wealth, and cold-blooded exploitation of the weak; or, if they are laborers, the form of laziness, of sullen envy of the more fortunate, and of willingness to perform deeds of murderous violence. Such conduct is just as reprehensible in one case as in the other, and all honest and far-seeing men should join in warring against it wherever it becomes manifest. Individual capitalist and individual wage-worker, corporation and union, are alike entitled to the protection of the law, and must alike obey the law. Moreover, in addition to mere obedience to the law, each man, if he be really a good citizen, must show broad sympathy for his neighbor and genuine desire to look at any question arising between them from the standpoint of that neighbor no less than from his own; and to this end it is essential that capitalist and wage-worker should consult freely one with the other, should each strive to bring closer the day when both shall realize that they are properly partners and not enemies. To approach the questions which inevitably arise between them solely from the standpoint which treats each side in the mass as the enemy of the other side in the mass is both wicked and foolish. In the past the most direful among the influences which have brought about the downfall of republics has ever been the growth of the class spirit, the growth of the spirit which tends to make a man subordinate the welfare

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of the public as a whole to the welfare of the particular class to which he belongs, the substitution of loyalty to a class for loyalty to the Nation. This inevitably brings about a tendency to treat each man not on his merits as an individual, but on his position as belonging to a certain class in the community. If such a spirit grows up in this Republic it will ultimately prove fatal to us, as in the past it has proved fatal to every community in which it has become dominant. Unless we continue to keep a quick and lively sense of the great fundamental truth that our concern is with the individual worth of the individual man, this Government can not permanently hold the place which it has achieved among the nations. The vital lines of cleavage among our people do not correspond, and indeed run at right angles, to the lines of cleavage which divide occupation from occupation, which divide wage-workers from capitalists, farmers from bankers, men of small means from men of large means, men who live in the towns from men who live in the country; for the vital line of cleavage is the line which divides the honest man who tries to do well by his neighbor from the dishonest man who does ill by his neighbor. In other words, the standard we should establish is the standard of conduct, not the standard of occupation, of means, or of social position. It is the man's moral quality, his attitude toward the great questions which concern all humanity, his cleanliness of life, his power to do his duty toward himself and toward others, which really count; and if we substitute for the standard of personal judgment which treats each man according to his merits, another standard in accordance with which all men of one class are favored and all men of another class discriminated against, we shall do irreparable damage to the body politic. I believe that our people are too sane, too self-respecting, too fit for self-government, ever to adopt such an attitude. This Government is not and never shall be government by

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a plutocracy. This Government is not and never shall be government by a mob. It shall continue to be in the future what it has been in the past, a government based on the theory that each man, rich or poor, is to be treated simply and solely on his worth as a man, that all his personal and property rights are to be safeguarded, and that he is neither to wrong others nor to suffer wrong from others.

The noblest of all forms of government is self-government; but it is also the most difficult. We who possess this priceless boon, and who desire to hand it on to our children and our children's children, should ever bear in mind the thought so finely expressed by Burke: "Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as they are disposed to listen to the counsels of the wise and good in preference to the flattery of knaves. Society can not exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there be within the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds can not be free. Their passions forge their fetters." . . .

The first Conference of Nations held at The Hague in 1899, being unable to dispose of all the business before it, recommended the consideration and settlement of a number of important questions by another conference to be called subsequently and at an early date. These questions were the following: (1) The rights and duties of neutrals; (2) the limitation of the armed forces on land and sea, and of military budgets; (3) the use of new types and calibres of military and naval guns; (4) the inviolability of private property at sea in times of war; (5) the bombardment of ports, cities, and villages by naval forces. In October, 1904, at the instance of the Interparliamentary Union,



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which, at a conference held in the United States and attended by the lawmakers of fifteen different nations, had reiterated the demand for a second Conference of Nations, I issued invitations to all the Powers signatory to The Hague Convention to send delegates to such a conference and suggested that it be again held at The Hague. In its note of December 16, 1904, the United States Government communicated to the representatives of foreign governments its belief that the conference could be best arranged under the provisions of the present Hague treaty.

From all the Powers acceptance was received, coupled in some cases with the condition that we should wait until the end of the war then waging between Russia and Japan. The Emperor of Russia, immediately after the treaty of peace which so happily terminated this war, in a note presented to the President on September 13, through Ambassador Rosen, took the initiative in recommending that the conference be now called. The United States Government in response expressed its cordial acquiescence and stated that it would, as a matter of course, take part in the new conference and endeavor to further its aims. We assume that all civilized governments will support the movement, and that the conference is now an assured fact. This Government will do everything in its power to secure the success of the conference to the end that substantial progress may be made in the cause of international peace, justice, and good-will.

This renders it proper at this time to say something as to the general attitude of this Government toward peace. More and more war is coming to be looked upon as in itself a lamentable and evil thing. A wanton or useless war, or a war of mere aggression—in short, any war begun or carried on in a conscienceless spirit—is to be condemned as a peculiarly atrocious crime against all humanity. We can, however, do nothing of permanent value for peace unless

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we keep ever clearly in mind the ethical element which lies at the root of the problem. Our aim is righteousness. Peace is normally the handmaiden of righteousness; but when peace and righteousness conflict then a great and upright people can never for a moment hesitate to follow the path which leads toward righteousness, even though that path also leads to war. There are persons who advocate peace at any price; there are others who, following a false analogy, think that because it is no longer necessary in civilized countries for individuals to protect their rights with a strong hand, it is therefore unnecessary for nations to be ready to defend their rights. These persons would do irreparable harm to any nation that adopted their principles, and even as it is they seriously hamper the cause which they advocate by tending to render it absurd in the eyes of sensible and patriotic men. There can be no worse foe of mankind in general, and of his own country in particular, than the demagogue of war, the man who in mere folly or to serve his own selfish ends continually rails at and abuses other nations, who seeks to excite his countrymen against foreigners on insufficient pretexts, who excites and inflames a perverse and aggressive national vanity, and who may on occasions wantonly bring on conflict between his nation and some other nation. But there are demagogues of peace just as there are demagogues of war, and in any such movement as this for The Hague conference it is essential not to be misled by one set of extremists any more than by the other. Whenever it is possible for a nation or an individual to work for real peace, assuredly it is failure of duty not so to strive; but if war is necessary and righteous, then either the man or the nation shrinking from it forfeits all title to self-respect. We have scant sympathy with the sentimentalist who dreads oppression less than physical suffering, who would prefer a shameful peace to the pain and toil sometimes lamentably necessary in order to se-

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cure a righteous peace. As yet there is only a partial and imperfect analogy between international law and internal or municipal law, because there is no sanction of force for executing the former, while there is in the case of the latter. The private citizen is protected in his rights by the law, because the law rests in the last resort upon force exercised through the forms of law. A man does not have to defend his rights with his own hand, because he can call upon the police, upon the sheriff's posse, upon the militia, or in certain extreme cases upon the Army, to defend him. But there is no such sanction of force for international law. At present there could be no greater calamity than for the free peoples, the enlightened, independent, and peace-loving peoples, to disarm while yet leaving it open to any barbarism or despotism to remain armed. So long as the world is as unorganized as now, the armies and navies of those peoples who on the whole stand for justice offer not only the best, but the only possible, security for a just peace. For instance, if the United States alone, or in company only with the other nations that on the whole tend to act justly, disarmed, we might sometimes avoid bloodshed, but we would cease to be of weight in securing the peace of justice—the real peace for which the most law-abiding and high-minded men must at times be willing to fight. As the world is now, only that nation is equipped for peace that knows how to fight and that will not shrink from fighting if ever the conditions become such that war is demanded in the name of the highest morality.

So much it is emphatically necessary to say in order both that the position of the United States may not be misunderstood, and that a genuine effort to bring nearer the day of the peace of justice among the nations may not be hampered by a folly which, in striving to achieve the impossible, would render it hopeless to attempt the achievement of the practical. But while recognizing most clearly all

above set forth, it remains our clear duty to strive in every practicable way to bring nearer the time when the sword shall not be the arbiter among nations. At present the practical thing to do is to try to minimize the number of cases in which it must be the arbiter, and to offer, at least to all civilized powers, some substitute for war which will be available in at least a considerable number of instances. Very much can be done through another Hague conference in this direction, and I most earnestly urge that this Nation do all in its power to try to further the movement and to make the result of the decisions of The Hague conference effective. I earnestly hope that the conference may be able to devise some way to make arbitration between nations the customary way of settling international disputes in all save a few classes of cases, which should themselves be as sharply defined and rigidly limited as the present governmental and social development of the world will permit. If possible, there should be a general arbitration treaty negotiated among all the nations represented at the conference. Neutral rights and property should be protected at sea as they are protected on land. There should be an international agreement to this purpose and a similar agreement defining contraband of war.

During the last century there has been a distinct diminution in the number of wars between the most civilized nations. International relations have become closer, and the development of The Hague tribunal is not only a symptom of this growing closeness of relationship, but is a means by which the growth can be furthered. Our aim should be from time to time to take such steps as may be possible toward creating something like an organization of the civilized nations, because as the world becomes more highly organized the need for navies and armies will diminish. It is not possible to secure anything like an immediate disarmament, because it would first be necessary to settle what



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peoples are on the whole a menace to the rest of mankind, and to provide against the disarmament of the rest being turned into a movement which would really chiefly benefit these obnoxious peoples; but it may be possible to exercise some check upon the tendency to swell indefinitely the budgets for military expenditure. Of course, such an effort could succeed only if it did not attempt to do too much; and if it were undertaken in a spirit of sanity as far removed as possible from a merely hysterical pseudo-philanthropy. It is worth while pointing out that since the end of the insurrection in the Philippines this Nation has shown its practical faith in the policy of disarmament by reducing its little army one-third. But disarmament can never be of prime importance; there is more need to get rid of the causes of war than of the implements of war.

I have dwelt much on the dangers to be avoided by steering clear of any mere foolish sentimentality because my wish for peace is so genuine and earnest; because I have a real and great desire that this second Hague conference may mark a long stride forward in the direction of securing the peace of justice throughout the world. No object is better worthy the attention of enlightened statesmanship than the establishment of a surer method than now exists of securing justice as between nations, both for the protection of the little nations and for the prevention of war between the big nations. To this aim we should endeavor not only to avert bloodshed, but, above all, effectively to strengthen the forces of right. The Golden Rule should be, and as the world grows in morality it will be, the guiding rule of conduct among nations as among individuals; though the Golden Rule must not be construed, in fantastic manner, as forbidding the exercise of the police power. This mighty and free Republic should ever deal with all other states, great or small, on a basis of high

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honor, respecting their rights as jealously as it safeguards its own.

One of the most effective instruments for peace is the Monroe Doctrine as it has been and is being gradually developed by this Nation and accepted by other nations. No other policy could have been as efficient in promoting peace in the Western Hemisphere and in giving to each nation thereon the chance to develop along its own lines. If we had refused to apply the Doctrine to changing conditions it would now be completely outworn, would not meet any of the needs of the present day, and indeed would probably by this time have sunk into complete oblivion. It is useful at home, and is meeting with recognition abroad because we have adapted our application of it to meet the growing and changing needs of the Hemisphere. When we announce a policy, such as the Monroe Doctrine, we thereby commit ourselves to the consequences of the policy, and those consequences from time to time alter. It is out of the question to claim a right and yet shirk the responsibility for its exercise. Not only we, but all American Republics who are benefited by the existence of the Doctrine, must recognize the obligations each nation is under as regards foreign peoples no less than its duty to insist upon its own rights.

That our rights and interests are deeply concerned in the maintenance of the Doctrine is so clear as hardly to need argument. This is especially true in view of the construction of the Panama Canal. As a mere matter of self-defence we must exercise a close watch over the approaches to this canal; and this means that we must be thoroughly alive to our interests in the Caribbean Sea.

There are certain essential points which must never be forgotten as regards the Monroe Doctrine. In the first place, we must as a nation make it evident that we do not intend to treat it in any shape or way as an excuse for

aggrandizement on our part at the expense of the republics to the south. We must recognize the fact that in some South American countries there has been much suspicion lest we should interpret the Monroe Doctrine as in some way inimical to their interests, and we must try to convince all the other nations of this continent once and for all that no just and orderly government has anything to fear from us. There are certain republics to the south of us which have already reached such a point of stability, order, and prosperity that they themselves, though as yet hardly consciously, are among the guarantors of this Doctrine. These republics we now meet not only on a basis of entire equality, but in a spirit of frank and respectful friendship, which we hope is mutual. If all the republics to the south of us will only grow as those to which I allude have already grown, all need for us to be the especial champions of the Doctrine will disappear, for no stable and growing American Republic wishes to see some great non-American military power acquire territory in its neighborhood. All that this country desires is that the other republics on this Continent shall be happy and prosperous; and they can not be happy and prosperous unless they maintain order within their boundaries and behave with a just regard for their obligations toward outsiders. It must be understood that under no circumstances will the United States use the Monroe Doctrine as a cloak for territorial aggression. We desire peace with all the world, but perhaps most of all with the other peoples of the American Continent. There are of course limits to the wrongs which any self-respecting nation can endure. It is always possible that wrong actions toward this Nation, or toward citizens of this Nation, in some state unable to keep order among its own people, unable to secure justice from outsiders, and unwilling to do justice to those outsiders who treat it well, may result in our having to take action to protect our rights; but such action will not be

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taken with a view to territorial aggression, and it will be taken at all only with extreme reluctance and when it has become evident that every other resource has been exhausted.

Moreover, we must make it evident that we do not intend to permit the Monroe Doctrine to be used by any nation on this Continent as a shield to protect it from the consequences of its own misdeeds against foreign nations. If a republic to the south of us commits a tort against a foreign nation, such as an outrage against a citizen of that nation, then the Monroe Doctrine does not force us to interfere to prevent punishment of the tort, save to see that the punishment does not assume the form of territorial occupation in any shape. The case is more difficult when it refers to a contractual obligation. Our own Government has always refused to enforce such contractual obligations on behalf of its citizens by an appeal to arms. It is much to be wished that all foreign governments would take the same view. But they do not; and in consequence we are liable at any time to be brought face to face with disagreeable alternatives. On the one hand, this country would certainly decline to go to war to prevent a foreign government from collecting a just debt; on the other hand, it is very inadvisable to permit any foreign power to take possession, even temporarily, of the custom-houses of an American Republic in order to enforce the payment of its obligations; for such temporary occupation might turn into a permanent occupation. The only escape from these alternatives may at any time be that we must ourselves undertake to bring about some arrangement by which so much as possible of a just obligation shall be paid. It is far better that this country should put through such an arrangement, rather than allow any foreign country to undertake it. To do so ensures the defaulting republic from having to pay debts of an improper character under duress, while it also



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ensures honest creditors of the republic from being passed by in the interest of dishonest or grasping creditors. Moreover, for the United States to take such a position offers the only possible way of ensuring us against a clash with some foreign power. The position is, therefore, in the interest of peace as well as in the interest of justice. It is of benefit to our people; it is of benefit to foreign peoples; and most of all it is really of benefit to the people of the country concerned.

This brings me to what should be one of the fundamental objects of the Monroe Doctrine. We must ourselves in good faith try to help upward toward peace and order those of our sister republics which need such help. Just as there has been a gradual growth of the ethical element in the relations of one individual to another, so we are, even though slowly, more and more coming to recognize the duty of bearing one another's burdens, not only as among individuals, but also as among nations.

Santo Domingo, in her turn, has now made an appeal to us to help her, and not only every principle of wisdom but every generous instinct within us bids us respond to the appeal. It is not of the slightest consequence whether we grant the aid needed by Santo Domingo as an incident to the wise development of the Monroe Doctrine, or because we regard the case of Santo Domingo as standing wholly by itself, and to be treated as such, and not on general principles or with any reference to the Monroe Doctrine. The important point is to give the needed aid, and the case is certainly sufficiently peculiar to deserve to be judged purely on its own merits. The conditions in Santo Domingo have for a number of years grown from bad to worse until a year ago all society was on the verge of dissolution. Fortunately, just at this time a ruler sprang up in Santo Domingo, who, with his colleagues, saw the dangers threatening their country and appealed to the friendship of the

only great and powerful neighbor who possessed the power and, as they hoped, also the will to help them. There was imminent danger of foreign intervention. The previous rulers of Santo Domingo had recklessly incurred debts, and owing to her internal disorders she had ceased to be able to provide means of paying the debts. The patience of her foreign creditors had become exhausted, and at least two foreign nations were on the point of intervention, and were only prevented from intervening by the unofficial assurance of this Government that it would itself strive to help Santo Domingo in her hour of need. In the case of one of these nations, only the actual opening of negotiations to this end by our Government prevented the seizure of territory in Santo Domingo by a European power. Of the debts incurred some were just, while some were not of a character which really renders it obligatory on, or proper for, Santo Domingo to pay them in full. But she could not pay any of them unless some stability was assured her Government and people.

Accordingly the Executive Department of our Government negotiated a treaty under which we are to try to help the Dominican people to straighten out their finances. This treaty is pending before the Senate. In the meantime a temporary arrangement has been made which will last until the Senate has had time to take action upon the treaty. Under this arrangement the Dominican Government has appointed Americans to all the important positions in the customs service, and they are seeing to the honest collection of the revenues, turning over 45 per cent to the Government for running expenses and putting the other 55 per cent into a safe depositary for equitable division in case the treaty shall be ratified, among the various creditors, whether European or American.

The custom-houses offer wellnigh the only sources of revenue in Santo Domingo, and the different revolutions

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usually have as their real aim the obtaining possession of these custom-houses. The mere fact that the collectors of customs are Americans, that they are performing their duties with efficiency and honesty, and that the treaty is pending in the Senate, gives a certain moral power to the Government of Santo Domingo which it has not had before. This has completely discouraged all revolutionary movement, while it has already produced such an increase in the revenues that the Government is actually getting more from the 45 per cent that the American collectors turn over to it than it got formerly when it took the entire revenue. It is enabling the poor harassed people of Santo Domingo once more to turn their attention to industry and to be free from the curse of interminable revolutionary disturbance. It offers to all bonâ fide creditors, American and European, the only really good chance to obtain that to which they are justly entitled, while it in return gives to Santo Domingo the only opportunity of defence against claims which it ought not to pay, for now if it meets the views of the Senate we shall ourselves thoroughly examine all these claims, whether American or foreign, and see that none that are improper are paid. There is, of course, opposition to the treaty from dishonest creditors, foreign and American, and from the professional revolutionists of the island itself. We have already reason to believe that some of the creditors who do not dare expose their claims to honest scrutiny are endeavoring to stir up sedition in the island and opposition to the treaty. In the meantime I have exercised the authority vested in me by the joint resolution of the Congress to prevent the introduction of arms into the island for revolutionary purposes.

Under the course taken, stability and order and all the benefits of peace are at last coming to Santo Domingo, danger of foreign intervention has been suspended, and there is at last a prospect that all creditors will get justice,

no more and no less. If the arrangement is terminated by the failure of the treaty chaos will follow; and if chaos follows, sooner or later this Government may be involved in serious difficulties with foreign governments over the island, or else may be forced itself to intervene in the island in some unpleasant fashion. Under the proposed treaty the independence of the island is scrupulously respected, the danger of violation of the Monroe Doctrine by the intervention of foreign powers vanishes, and the interference of our Government is minimized, so that we shall only act in conjunction with the Santo Domingo authorities to secure the proper administration of the customs, and therefore to secure the payment of just debts and to secure the Dominican Government against demands for unjust debts. The proposed method will give the people of Santo Domingo the same chance to move onward and upward which we have already given to the people of Cuba. It will be doubly to our discredit as a nation if we fail to take advantage of this chance; for it will be of damage to ourselves, and it will be of incalculable damage to Santo Domingo. Every consideration of wise policy, and, above all, every consideration of large generosity, bids us meet the request of Santo Domingo as we are now trying to meet it. . . .

The question of immigration is of vital interest to this country. In the year ending June 30, 1905, there came to the United States 1,026,000 alien immigrants. In other words, in the single year that has just elapsed there came to this country a greater number of people than came here during the one hundred and sixty-nine years of our colonial life which intervened between the first landing at Jamestown and the Declaration of Independence. It is clearly shown in the report of the Commissioner-General of Immigration that, while much of this enormous immigration is undoubtedly healthy and natural, a considerable proportion is undesirable from one reason or another; moreover, a con-



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siderable proportion of it, probably a very large proportion, including most of the undesirable class, does not come here of its own initiative, but because of the activity of the agents of the great transportation companies. These agents are distributed throughout Europe, and by the offer of all kinds of inducements they wheedle and cajole many immigrants, often against their best interest, to come here. The most serious obstacle we have to encounter in the effort to secure a proper regulation of the immigration to these shores arises from the determined opposition of the foreign steamship lines, who have no interest whatever in the matter save to increase the returns on their capital by carrying masses of immigrants hither in the steerage quarters of their ships.

As I said in my last Message to the Congress, we can not have too much immigration of the right sort, and we should have none whatever of the wrong sort. Of course it is desirable that even the right kind of immigration should be properly distributed in this country. We need more of such immigration for the South; and special effort should be made to secure it. Perhaps it would be possible to limit the number of immigrants allowed to come in any one year to New York and other Northern cities, while leaving unlimited the number allowed to come to the South; always provided, however, that a stricter effort is made to see that only immigrants of the right kind come to our country anywhere. In actual practice it has proved so difficult to enforce the immigration laws where long stretches of frontier marked by an imaginary line alone intervene between us and our neighbors that I recommend that no immigrants be allowed to come in from Canada and Mexico, save natives of the two countries themselves. As much as possible should be done to distribute the immigrants upon the land and keep them away from the congested tenement-house districts of the great cities. But distribution is a palliative, not a cure,

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The prime need is to keep out all immigrants who will not make good American citizens. The laws now existing for the exclusion of undesirable immigrants should be strengthened. Adequate means should be adopted, enforced by sufficient penalties, to compel steamship companies engaged in the passenger business to observe in good faith the law which forbids them to encourage or solicit immigration to the United States. Moreover, there should be a sharp limitation imposed upon all vessels coming to our ports as to the number of immigrants in ratio to the tonnage which each vessel can carry. This ratio should be high enough to ensure the coming hither of as good a class of aliens as possible. Provision should be made for the surer punishment of those who induce aliens to come to this country under promise or assurance of employment. It should be made possible to inflict a sufficiently heavy penalty on any employer violating this law to deter him from taking the risk. It seems to me wise that there should be an international conference held to deal with this question of immigration, which has more than a merely national significance; such a conference could among other things enter at length into the methods for securing a thorough inspection of would-be immigrants at the ports from which they desire to embark before permitting them to embark.

In dealing with this question it is unwise to depart from the old American tradition and to discriminate for or against any man who desires to come here and become a citizen, save on the ground of that man's fitness for citizenship. It is our right and duty to consider his moral and social quality. His standard of living should be such that he will not, by pressure of competition, lower the standard of living of our own wage-workers; for it must ever be a prime object of our legislation to keep high their standard of living. If the man who seeks to come here is from the moral and social standpoint of such a character as to bid fair to

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add value to the community he should be heartily welcomed. We can not afford to pay heed to whether he is of one creed or another, of one nation or another. We can not afford to consider whether he is Catholic or Protestant, Jew or Gentile; whether he is Englishman or Irishman, Frenchman or German, Japanese, Italian, Scandinavian, Slav, or Magyar. What we should desire to find out is the individual quality of the individual man. In my judgment, with this end in view, we shall have to prepare through our own agents a far more rigid inspection in the countries from which the immigrants come. It will be a great deal better to have fewer immigrants, but all of the right kind, than a great number of immigrants, many of whom are necessarily of the wrong kind. As far as possible we wish to limit the immigration to this country to persons who propose to become citizens of this country, and we can well afford to insist upon adequate scrutiny of the character of those who are thus proposed for future citizenship. There should be an increase in the stringency of the laws to keep out insane, idiotic, epileptic, and pauper immigrants. But this is by no means enough. Not merely the anarchist, but every man of anarchistic tendencies, all violent and disorderly people, all people of bad character, the incompetent, the lazy, the vicious, the physically unfit, defective, or degenerate should be kept out. The stocks out of which American citizenship is to be built should be strong and healthy, sound in body, mind, and character. If it be objected that the Government agents would not always select well, the answer is that they would certainly select better than do the agents and brokers of foreign steamship companies, the people who now do whatever selection is done.

The questions arising in connection with Chinese immigration stand by themselves. The conditions in China are such that the entire Chinese coolie class, that is, the class of

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Chinese laborers, skilled and unskilled, legitimately come under the head of undesirable immigrants to this country, because of their numbers, the low wages for which they work, and their low standard of living. Not only is it to the interest of this country to keep them out, but the Chinese authorities do not desire that they should be admitted. At present their entrance is prohibited by laws amply adequate to accomplish this purpose. These laws have been, are being, and will be thoroughly enforced. The violations of them are so few in number as to be infinitesimal and can be entirely disregarded. There is no serious proposal to alter the immigration law as regards the Chinese laborer, skilled or unskilled, and there is no excuse for any man feeling or affecting to feel the slightest alarm on the subject.

But in the effort to carry out the policy of excluding Chinese laborers, Chinese coolies, grave injustice and wrong have been done by this Nation to the people of China, and therefore ultimately to this Nation itself. Chinese students, business and professional men of all kinds—not only merchants, but bankers, doctors, manufacturers, professors, travelers, and the like—should be encouraged to come here and treated on precisely the same footing that we treat students, business men, travelers, and the like of other nations. Our laws and treaties should be framed, not so as to put these people in the excepted classes, but to state that we will admit all Chinese, except Chinese of the coolie class, Chinese skilled or unskilled laborers. There would not be the least danger that any such provision would result in any relaxation of the law about laborers. These will, under all conditions, be kept out absolutely. But it will be more easy to see that both justice and courtesy are shown, as they ought to be shown, to other Chinese, if the law or treaty is framed as above suggested. Examinations should be completed at the port of departure from China.



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For this purpose there should be provided a more adequate consular service in China than we now have. The appropriations, both for the officers of the consuls and for the office forces in the consulates, should be increased.

As a people we have talked much of the open door in China, and we expect, and quite rightly intend to insist, upon justice being shown us by the Chinese. But we can not expect to receive equity unless we do equity. We can not ask the Chinese to do to us what we are unwilling to do to them. They would have a perfect right to exclude our laboring men if our laboring men threatened to come into their country in such numbers as to jeopardize the well-being of the Chinese population; and as, *mutatis mutandis*, these were the conditions with which Chinese immigration actually brought this people face to face, we had and have a perfect right, which the Chinese Government in no way contests, to act as we have acted in the matter of restricting coolie immigration. That this right exists for each country was explicitly acknowledged in the last treaty between the two countries. But we must treat the Chinese student, traveler, and business man in a spirit of the broadest justice and courtesy if we expect similar treatment to be accorded to our own people of similar rank who go to China. Much trouble has come during the past summer from the organized boycott against American goods which has been started in China. The main factor in producing this boycott has been the resentment felt by the students and business people of China, by all the Chinese leaders, against the harshness of our law toward educated Chinamen of the professional and business classes.

This Government has the friendliest feelings for China and desires China's well-being. We cordially sympathized with the announced purpose of Japan to stand for the integrity of China. Such an attitude tends to the peace of the world.

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The civil service law has been on the statute books for twenty-two years. Every President and a vast majority of heads of departments who have been in office during that period have favored a gradual extension of the merit system. The more thoroughly its principles have been understood, the greater has been the favor with which the law has been regarded by administrative officers. Any attempt to carry on the great executive departments of the Government without this law would inevitably result in chaos. The Civil Service Commissioners are doing excellent work; and their compensation is inadequate, considering the service they perform.

The statement that the examinations are not practical in character is based on a misapprehension of the practice of the Commission. The departments are invariably consulted as to the requirements desired and as to the character of questions that shall be asked. General invitations are frequently sent out to all heads of departments asking whether any changes in the scope or character of examinations are required. In other words, the departments prescribe the requirements and the qualifications desired, and the Civil Service Commission co-operates with them in securing persons with these qualifications and ensuring open and impartial competition. In a large number of examinations (as, for example, those for trades positions) there are no educational requirements whatever, and a person who can neither read nor write may pass with a high average. Vacancies in the service are filled with reasonable expedition and the machinery of the Commission, which reaches every part of the country, is the best agency that has yet been devised for finding people with the most suitable qualifications for the various offices to be filled. Written competitive examinations do not make an ideal method for filling positions, but they do represent an immeasurable advance upon the "spoils" method, under which outside politicians

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really made the appointments nominally made by the executive officers, the appointees being chosen by the politicians in question, in the great majority of cases, for reasons totally unconnected with the needs of the service or of the public.

Statistics gathered by the Census Bureau show that the tenure of office in the Government service does not differ materially from that enjoyed by employees of large business corporations. Heads of executive departments and members of the Commission have called my attention to the fact that the rule requiring a filing of charges and three days' notice before an employee could be separated from the service for inefficiency has served no good purpose whatever, because that is not a matter upon which a hearing of the employee found to be inefficient can be of any value, and in practice the rule providing for such notice and hearing has merely resulted in keeping in a certain number of incompetents, because of the reluctance of heads of departments and bureau chiefs to go through the required procedure. Experience has shown that this rule is wholly ineffective to save any man, if a superior for improper reasons wishes to remove him, and is mischievous because it sometimes serves to keep in the service incompetent men not guilty of specific wrong-doing. Having these facts in view, the rule has been amended by providing that where the inefficiency or incapacity comes within the personal knowledge of the head of a department the removal may be made without notice, the reasons therefor being filed and made a record of the department. The absolute right of removal rests where it always has rested, with the head of a department; any limitation of this absolute right results in grave injury to the public service. The change is merely one of procedure; it was much needed; and it is producing good results.

The civil service law is being energetically and impar-

tially enforced, and in the large majority of cases complaints of violations of either the law or rules are discovered to be unfounded. In this respect, this law compares very favorably with any other Federal statute. The question of politics in the appointment and retention of the men engaged in merely ministerial work has been practically eliminated in almost the entire field of Government employment covered by the civil service law. The action of the Congress in providing the Commission with its own force instead of requiring it to rely on detailed clerks has been justified by the increased work done at a smaller cost to the Government.

*[From a special message to Congress on the  
Panama Canal, January 8, 1906.]*

The work on the isthmus is being admirably done, and great progress has been made, especially during the last nine months. The plant is being made ready and the organizations perfected. The first work to be done was the work of sanitation, the necessary preliminary to the work of actual construction, and this has been pushed forward with the utmost energy and means. In a short while I shall lay before you the recommendations of the commission and of the board of consulting engineers as to the proper plan to be adopted for the canal itself, together with my own recommendations thereon. All the work so far has been done not only with the utmost expedition, but in the most careful and thorough manner, and what has been accomplished gives us good reason to believe that the canal will be dug in a shorter time than had been anticipated, and at an expenditure within the estimated amount. All our citizens have a right to congratulate themselves upon the high stand-



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ard of efficiency and integrity which has been hitherto maintained by the representatives of the government in doing this great work. If this high standard of efficiency and integrity can be maintained in the future at the same level which it has now reached, the construction of the Panama Canal will be one of the feats to which the people of this republic will look back with the highest pride.

From time to time various publications have been made, and from time to time in the future various similar publications, doubtless, will be made, purporting to give an account of jobbery or immorality or inefficiency or misery as obtaining on the isthmus. I have carefully examined into each of these accusations which seemed worthy of attention. In every instance the accusations have proved to be without foundation in any shape or form. They spring from several sources. Sometimes they take the shape of statements by irresponsible investigators of a sensational habit of mind, incapable of observing or repeating with accuracy what they see, and desirous of obtaining notoriety by widespread slander. More often they originate with or are given currency by individuals with a personal grievance. The sensation mongers, both those who stay at home and those who visit the isthmus, may ground their accusations on false statements by some engineer, who, having applied for service on the commission and been refused such service, now endeavors to discredit his successful competitors, or by some lessee or owner of real estate who has sought action or inaction by the commission to increase the value of his lots, and is bitter because the commission cannot be used for such purposes, or on the tales of disappointed bidders for contracts, or of officeholders who have proved incompetent or who have been suspected of corruption and dismissed, or who have been overcome by panic and have fled from the isthmus. Every specific charge relating to jobbery, to immorality or to inefficiency, from whatever source it has

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come, has been immediately investigated, and in no single instance have the statements of these sensation mongers and the interested complainants behind them proved true. The only discredit inhering in these false accusations is to those who originate and give them currency, and who, to the extent of their abilities, thereby hamper and obstruct the completion of the great work in which both the honor and the interest of America are so deeply involved. It matters not whether those guilty of these false accusations utter them in mere wanton recklessness and folly, or in a spirit of sinister malice to gratify some personal or political grudge.

Any attempt to cut down the salaries of the officers of the Isthmian Commission or of their subordinates, who are doing important work, would be ruinous from the standpoint of accomplishing the work effectively. To quote the words of one of the best observers on the isthmus, "demoralization of the service is certain if the reward for successful endeavor is a reduction of pay." We are undertaking in Panama a gigantic task—the largest piece of engineering ever done. The employment of the men engaged thereon is only temporary, and yet it will require the highest order of ability if it is to be done economically, honestly and efficiently. To attempt to secure men to do this work on insufficient salary would amount to putting a premium upon inefficiency and corruption. Men fit for the work will not undertake it unless they are well paid. In the end the men who do undertake it will be left to seek other employment with, as their chief reward, the reputations they achieve. Their work is infinitely more difficult than any private work, both because of the peculiar conditions of the tropical land in which it is laid and because it is impossible to free them from the peculiar limitations inseparably connected with government employment; while it is unfortunately true that men engaged in public work, no matter how devoted and disinterested their services, must expect to be made the

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objects of misrepresentation and attack. At best, therefore, the positions are not attractive in proportion to their importance, and among the men fit to do the task only those with a genuine sense of public spirit and eager to do the great work for the work's sake can be obtained; and such men cannot be kept if they are to be treated with niggardliness and parsimony, in addition to the certainty that false accusations will continually be brought against them.

I repeat that the work on the isthmus has been done and is being done admirably. The organization is good. The mistakes are extraordinarily few, and these few have been of practically no consequence. The zeal, intelligence and efficient public service of the Isthmian Commission and its subordinates have been noteworthy. I court the fullest, most exhaustive and most searching investigation of any act of theirs, and if any one of them is ever shown to have done wrong his punishment shall be exemplary. But I ask that they be decently paid and that their hands be upheld, as long as they act decently. On any other conditions we shall not be able to get men of the right type to do the work; and this means that on any other conditions we shall insure, if not failure, at least delay, scandal and inefficiency in the task of digging the giant canal.

*[From an address to the Interstate National Guard Association, Washington, January 22, 1906.]*

I have a good many things on hand, but one of the things that are interesting me most at present is the encouragement of rifle practice in the National Guard. I want to have it understood, gentlemen, that I do not care anything like as much for how your regiments march and perform parade

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ground and armory manœuvres as I care for how they are instructed in the work that would make them valuable as soldiers in time of war. I earnestly hope that the National Guard and the regular army also, especially the regular army, will more and more have the kind of instruction that will make it second nature for the man who marches to march fully equipped as he would be in time of war. If he is trained to march that way he will not throw away his equipment the first time he goes to war; otherwise he will do it. I want to see the average National Guardsman know how to shoot well. I want to see the fund that we have for rifle practice distributed among the several State organizations, partly, at least, with reference to the way in which those State organizations promote marksmanship. I want to see that the young fellow who has been through the National Guard has received a training which will make him able to do his work in time of war if the need comes.

In a great industrial civilization such as ours we may just as well face the fact that there is a constant tendency to do away with, to eliminate, those qualities which make a man a good soldier. It should be the steady object of every legislator, of every executive officer and, above all, of you, gentlemen, who have to do with the National Guard, to try to encourage those qualities, to try to counteract the tendency toward their elimination. Every officer of the National Guard should train his men the whole time as if he were training them with a view to possible action, so that the man under him will be trained by him to have those habits of body and mind which will render him formidable as a soldier in the field. You should try to train your men so they can live in the open, train them so they will know what cover is, so they will be able to take advantage of it, so they will know how to march and march well, and you should realize the relative importance of what it is that the men under you learn, that as war is carried on nowadays 90



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per cent of the ordinary work done either on the parade ground or in the armory, either by a militia regiment or a regular regiment, amounts to nothing whatever in the way of training except so far as the incidental effect it has in accustoming the men to act together and to obey, but they are not going to fight shoulder to shoulder when they get out into the field. It is absolutely not of the slightest consequence what their alignment is, but it is of vital consequence that they shall know how to take cover, how to shoot and how to make themselves at home under any circumstances.

We have such a small regular army that you men of the National Guard have upon you a heavy responsibility. I want to say that while it is incumbent upon you to take your duties seriously and do them with all your heart, if you do even that you do more good to the nation than any equal body of citizens to be found in our country.

*[From a letter to the Secretary of War, February 5, 1906.]*

In my judgment Lieutenant Taylor committed one of the most serious faults which any officer can commit. I am glad that he was reduced twelve files. It is a pleasure to record the fact that his offence was altogether exceptional in the body to which he belongs. I know of no other officer who has ever been guilty of similar misconduct.

There is no body of men in this country of similar size which merits so well of the country as the body of officers and enlisted men in the army and navy of the United States. Not only should the country, as a whole, jealously guard the interests of these men and regard their honor as being identified to a peculiar degree and in a peculiar sense with its

own, but the members of the body should themselves feel the same jealous eagerness to uphold the honor and standing of all connected with it. Above all, this should be the object of the officers as regards the enlisted men.

The more civilized a nation is, the more honestly desirous it is of securing peace, the greater should be the care with which it fosters and encourages the preservation of the military virtues among its citizens, and in no way can this be better achieved than by a resolute effort to secure proper recognition for the enlisted men of the army and navy. The uniform of the enlisted man is a badge of honor. It entitles him to peculiar consideration. It shows that in the great majority of cases he has learned those habits of self-command, of self-restraint, of obedience and of fearlessness in the face of danger which put him above most of his fellows who have not possessed similar privileges. To strive to discriminate against him in any way is literally an infamy, for it is in reality one of the most serious offences which can be committed against the stability and greatness of our nation. If a hotelkeeper or the owner of a theatre or any other public resort attempts such discrimination everything possible should be done by all good citizens to make the man attempting it feel the full weight of a just popular resentment, and if possible legal proceedings should be taken against him. As for the commissioned officers, it both is and must be their pride alike to train the enlisted man how to do his duty and to see that the enlisted man who does his duty is held in honor and respect.

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*[Address to representatives of the American Federation of Labor, Washington, March 21, 1906.]*

Mr. Gompers: If your body objects to the passage of the proposed Anti-Injunction bill I have no question that you can stop it, for there is not a capitalist concerned who, simply as a capitalist, is not against it; though I believe that a goodly number, both of capitalists and wage workers, who are concerned primarily as citizens favor it. The law was worked over and substantially whipped into its present shape at a number of conferences between representatives of the railroad organizations, of the Department of Justice, and of the Bureau of Corporations, with me. It goes as far as I personally think it should go in limiting the right of injunction; at any rate, no arguments have hitherto been advanced which make me think it should go further. I do not believe it has any chance of passing, because there has been great criticism in both houses of Congress against the attitude of the administration in going so far as we have gone, and if you think it is not far enough, why, you will have no earthly difficulty in killing the bill. Personally I think the proposed law a most admirable one, and I very sincerely wish it would be put through.

As for the right of injunction, it is absolutely necessary to have this power lodged in the courts, though, of course, any abuse of the power is strongly to be reprobated. During the four and a half years that I have been President I do not remember an instance where the government has invoked the right of injunction against a combination of laborers. We have invoked it certainly a score of times against combinations of capital; I think, possibly oftener. Thus, though we have secured the issuance of injunctions in a

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number of cases against capitalistic combinations, it has happened that we have never tried to secure an injunction against a combination of labor. But understand me, gentlemen, if I ever thought it necessary, if I thought a combination of laborers were doing wrong, I would apply for an injunction against them just as quick as against so many capitalists.

Now, I come to the general subject of your petition. I wish, in the first place, to state my regret that you did not divorce so much of the petition as refers to the action of the executive from so much as refers to the action of the legislative branch, because I cannot consider any petition that you make that reflects upon the co-ordinate branch of the government, or that makes any charges whatever against it. I would not even receive it, save for the fact that in part it affects the executive. Therefore, in what I have to say I shall limit myself solely to what you assert in reference to the acts of the executive.

You speak of the eight hour law. Your criticism, so far as it relates to the executive, bears upon the signature of the appropriation bill containing the money for expenditure on the Panama Canal, with the proviso that the eight hour law shall not there apply. If your statement is intended to mean that no opportunity was given for a hearing before me, then the statement is not in accordance with the facts. There was ample opportunity that any one could, but not a single request for such a hearing came to me. I received, however, some hundreds of telegrams and letters requesting the veto of the entire appropriation bill because it contained that proviso. Frankly, I found it difficult to believe that you were writing and telegraphing with any kind of knowledge of the conditions in the case. I believe emphatically in the eight hour law for our own people in our own country. But the conditions of labor such as we have to work with in the tropics are so absolutely different that



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there is no possible analogy between them, and an eight hour law for the Panama Canal is an absurdity. Every one of you knows that we cannot get white labor, cannot get labor of the United States, to go down to Panama and work. We are driven to extremities in the effort to get any kind of labor at all. Just at the moment we are working chiefly with negro labor from the West Indies. The usual result in the employment of those men is that Monday and Tuesday they work fairly well, Wednesday and Thursday there is a marked falling off, and by Friday and Saturday not more than a half, sometimes less than one-fourth, of the laborers will be at work.

The conditions that make the eight-hour law proper here have no possible reference to the conditions that make the eight-hour law entirely improper there. The conditions are so utterly different on the isthmus as compared to here that it is impossible to draw conclusions affecting the one from what is true about the other. You hamper me in the effort to get for you what I think you ought to have in connection with the eight-hour law when you make a request that is indefensible; and to grant which would mean indefinite delay and injury to the work on the isthmus.

As to the violations of the eight-hour law, Mr. Morrison, you give me no specifications. At your earliest convenience, please lay before me in detail any complaints you have of violations of the eight-hour law. Where I have power I will see that the law is obeyed. All I ask is that you give me the cases. I will take them up, and if they prove to be sustained by the facts I shall see that the law is enforced.

Now, about the Chinese exclusion. The number of Chinese now in the country is, if I remember aright, some sixty or seventy thousand. So far from there being a great influx of the Chinese, the fact is that the number has steadily decreased. There are fewer Chinese than there were ten years ago, fewer than there were twenty years ago, fewer

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than there were thirty years ago. Unquestionably, some scores of cases occur each year where Chinese laborers get in either by being smuggled over the Mexican and Canadian borders or by coming in under false certificates; but the steps that we have taken, the changes in the consuls that have been made within the last few years in the Orient and the effort to conduct examinations in China before the immigrants are allowed to come here are materially reducing even the small number of cases that do occur.

But even as it is, the number of these cases is insignificant. There is no appreciable influx of Chinese laborers, and there is not the slightest or most remote danger of any; the whole scare that has been worked up on the subject is a pure chimera. It is my deep conviction that we must keep out of this country every Chinese laborer, skilled or unskilled—every Chinaman of the coolie class. This is what the proposed law will do; it will be done as effectively as under the present law, and the present law is being handled with the utmost efficiency.

But I will do everything in my power to make it easy and desirable for the Chinese of the business and professional classes, the Chinese travellers and students, to come here, and I will do all I can to secure their good treatment when they come; and no laboring man has anything whatever to fear from that policy. I have a right to challenge you as good American citizens to support that policy; and in any event I shall stand unflinchingly for it; and no man can say with sincerity that on this, or, indeed, on any other point, he has any excuse for misunderstanding my policy.

You have spoken of the immigration laws: I believe not merely that all possible steps should be taken to prevent the importation of laborers under any form, but I believe further that this country ought to make a resolute effort from now on to prevent the coming to the country of men with a standard of living so low that they tend, by entering

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into unfair competition with, to reduce the standard of living of our own people. Not one of you can go further than I will go in the effort steadily to raise the status of the American wageworker so long as, while doing it, I can retain a clear conscience and the certainty that I am doing what is right. I will do all in my power for the laboring man except to do what is wrong, and I will not do that for him or for any one else.

We must not let our natural sentiment for succoring the oppressed and unfortunate of other lands lead us into that warped moral and mental attitude of trying to succor them at the expense of pulling down our own people. Laws should be enacted to keep out all immigrants who do not show that they have the right stuff in them to enter into our life on terms of decent equality with our own citizens. This is needed first in the interests of the laboring man, but furthermore in the interests of all of us as American citizens. For, gentlemen, the bonds that unite all good American citizens are stronger by far than the differences, which I think you accentuate altogether too much, between the men who do one kind of labor and the men who do another.

As for immigrants, we cannot have too many of the right kind, and we should have none at all of the wrong kind, and they are of the right kind if we can be fairly sure that their children and grandchildren can meet on terms of equality our children and grandchildren, so as to try to be decent citizens together and to work together for the uplifting of the republic.

Now, a word as to the petitioning of employes to Congress. That stands in no shape or way on a par with the petitioning of men not employed by the government. I cannot have and will not have when I can prevent it men who are concerned in the administration of government affairs going to Congress and asking for increased pay with-

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out the permission of the heads of the departments. Their business is to come through the heads of departments. This applies to postmasters, to army and navy officers, to clerks in the government departments, to laborers; it applies to each and all, and must apply, as a matter of simple discipline.

*[Address at the laying of the cornerstone of the office building of the House of Representatives, Washington, April 14, 1906.]*

Over a century ago Washington laid the cornerstone of the Capitol in what was then little more than a tract of wooded wilderness here beside the Potomac. We now find it necessary to provide by great additional buildings for the business of the government. This growth in the need for the housing of the government is but a proof and example of the way in which the nation has grown and the sphere of action of the national government has grown. We now administer the affairs of a nation in which the extraordinary growth of population has been outstripped by the growth of wealth and the growth in complex interests. The material problems that face us to-day are not such as they were in Washington's time, but the underlying facts of human nature are the same now as they were then. Under altered external form we war with the same tendencies toward evil that were evident in Washington's time, and are helped by the same tendencies for good. It is about some of these that I wish to say a word to-day.

In Bunyan's "Pilgrim's Progress" you may recall the description of the Man with Muck-Rake, the man who could look no way but downward, with the muck-rake in his hand; who was offered a celestial crown for his muck-rake, but



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who would neither look up nor regard the crown he was offered, but continued to rake to himself the filth of the floor.

In "Pilgrim's Progress" the Man with the Muck-Rake is set forth as the example of him whose vision is fixed on carnal instead of on spiritual things. Yet he also typifies the man who in this life consistently refuses to see aught that is lofty, and fixes his eyes with solemn intentness only on that which is vile and debasing. Now, it is very necessary that we should not flinch from seeing what is vile and debasing. There is filth on the floor, and it must be scraped up with the muck-rake; and there are times and places where this service is the most needed of all the services that can be performed. But the man who never does anything else, who never thinks or speaks or writes save of his feats with the muck-rake, speedily becomes, not a help to society, not an incitement to good, but one of the most potent forces for evil.

There are in the body politic, economic and social, many and grave evils, and there is urgent necessity for the sternest war upon them. There should be relentless exposure of and attack upon every evil man, whether politician or business man, every evil practice, whether in politics, in business or in social life. I hail as a benefactor every writer or speaker, every man who, on the platform or in book, magazine or newspaper, with merciless severity makes such attack, provided always that he in his turn remembers that the attack is of use only if it is absolutely truthful. The liar is no whit better than the thief, and if his mendacity takes the form of slander he may be worse than most thieves. It puts a premium upon knavery untruthfully to attack an honest man, or even with hysterical exaggeration to assail a bad man with untruth. An epidemic of indiscriminate assault upon character does not good but very great harm. The soul of every scoundrel is gladdened whenever an hon-

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est man is assailed, or even when a scoundrel is untruthfully assailed.

Now, it is easy to twist out of shape what I have just said, easy to affect to misunderstand it, and, if it is slurred over in repetition, not difficult really to misunderstand it. Some persons are sincerely incapable of understanding that to denounce mudslinging does not mean the indorsement of whitewashing; and both the interested individuals who need whitewashing and those others who practise mudslinging like to encourage such confusion of ideas. One of the chief counts against those who make indiscriminate assault upon men in business or men in public life is that they invite a reaction which is sure to tell powerfully in favor of the unscrupulous scoundrel who really ought to be attacked, who ought to be exposed, who ought, if possible, to be put in the penitentiary. If Aristides is praised overmuch as just, people get tired of hearing it; and overcensure of the unjust finally and from similar reasons result in their favor.

Any excess is almost sure to invite a reaction, and, unfortunately, the reaction, instead of taking the form of punishment of those guilty of the excess, is very apt to take the form either of punishment of the unoffending or of giving immunity, and even strength, to offenders. The effort to make financial or political profit out of the destruction of character can only result in public calamity. Gross and reckless assaults on character—whether on the stump or in newspaper, magazine or book—create a morbid and vicious public sentiment, and at the same time act as a profound deterrent to able men of normal sensitiveness and tend to prevent them from entering the public service at any price. As an instance in point, I may mention that one serious difficulty encountered in getting the right type of men to dig the Panama Canal is the certainty that they will be exposed, both without, and, I am sorry to say, sometimes with-

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in, Congress, to utterly reckless assaults on their character and capacity.

At the risk of repetition let me say again that my plea is, not for immunity to, but for the most unsparing exposure of, the politician who betrays his trust, of the big business man who makes or spends his fortune in illegitimate or corrupt ways. There should be a resolute effort to hunt every such man out of the position he has disgraced. Expose the crime and hunt down the criminal; but remember that even in the case of crime, if it is attacked in sensational, lurid and untruthful fashion, the attack may do more damage to the public mind than the crime itself. It is because I feel that there should be no rest in the endless war against the forces of evil that I ask that the war be conducted with sanity as well as with resolution. The men with the muck-rakes are often indispensable to the well-being of society, but only if they know when to stop raking the muck, and to look upward to the celestial crown above them, to the crown of worthy endeavor. There are beautiful things above and around about them; and if they gradually grow to feel that the whole world is nothing but muck their power of usefulness is gone. If the whole picture is painted black there remains no hue whereby to single out the rascals for distinction from their fellows. Such painting finally induces a kind of moral color blindness; and people affected by it come to the conclusion that no man is really black and no man really white, but they are all gray. In other words, they neither believe in the truth of the attack nor in the honesty of the man who is attacked; they grow as suspicious of the accusation as of the offence; it becomes wellnigh hopeless to stir them either to wrath against wrongdoing or to enthusiasm for what is right; and such a mental attitude in the public gives hope to every knave, and is the despair of honest men.

To assail the great and admitted evils of our political and

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industrial life with such crude and sweeping generalizations as to include decent men in the general condemnation means the searing of the public conscience. There results a general attitude either of cynical belief in and indifference to public corruption or else of a distrustful inability to discriminate between the good and the bad. Either attitude is fraught with untold damage to the country as a whole. The fool who has not sense to discriminate between what is good and what is bad is wellnigh as dangerous as the man who does discriminate and yet chooses the bad. There is nothing more distressing to every good patriot, to every good American, than the hard, scoffing spirit which treats the allegation of dishonesty in a public man as a cause for laughter. Such laughter is worse than the crackling of thorns under a pot, for it denotes not merely the vacant mind, but the heart in which high emotions have been choked before they could grow to fruition.

There is any amount of good in the world, and there never was a time when loftier and more disinterested work for the betterment of mankind was being done than now. The forces that tend for evil are great and terrible, but the forces of truth and love and courage and honesty and generosity and sympathy are also stronger than ever before. It is a foolish and timid no less than a wicked thing to blink at the fact that the forces of evil are strong, but it is even worse to fail to take into account the strength of the forces that tell for good. Hysterical sensationalism is the very poorest weapon wherewith to fight for lasting righteousness. The men who with stern sobriety and truth assail the many evils of our time, whether in the public press, or in magazines, or in books, are the leaders and allies of all engaged in the work for social and political betterment. But if they give good reason for distrust of what they say, if they chill the ardor of those who demand truth as a primary virtue, they thereby betray the good cause and play into



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the hands of the very men against whom they are nominally at war.

In his "Ecclesiastical Polity" that fine old Elizabethan divine, Bishop Hooker, wrote:

"He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favorable hearers; because they know the manifold defects whereunto every kind of regimen is subject, but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider."

This truth should be kept constantly in mind by every free people desiring to preserve the sanity and poise indispensable to the permanent success of self-government. Yet, on the other hand, it is vital not to permit this spirit of sanity and self-command to degenerate into mere mental stagnation. Bad though a state of hysterical excitement is, and evil though the results are which come from the violent oscillations such excitement invariably produces, yet a sodden acquiescence in evil is even worse. At this moment we are passing through a period of great unrest—social, political and industrial unrest. It is of the utmost importance for our future that this should prove to be not the unrest of mere rebelliousness against life, of mere dissatisfaction with the inevitable inequality of conditions, but the unrest of a resolute and eager ambition to secure the betterment of the individual and the nation. So far as this movement of agitation throughout the country takes the form of a fierce discontent with evil, of a determination to punish the authors of evil, whether in industry or politics, the feeling is to be heartily welcomed as a sign of healthy life.

If, on the other hand, it turns into a mere crusade of appetite against appetite, of a contest between the brutal greed of the "have-nots" and the brutal greed of the "haves," then it has no significance for good, but only for evil. If

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it seeks to establish a line of cleavage, not along the line which divides good men from bad, but along that other line, running at right angles thereto, which divides those who are well off from those who are less well off, then it will be fraught with immeasurable harm to the body politic.

We can no more and no less afford to condone evil in the man of capital than evil in the man of no capital. The wealthy man who exults because there is a failure of justice in the effort to bring some trust magnate to an account for his misdeeds is as bad as, and no worse than, the so-called labor leader who clamorously strives to excite a foul class feeling on behalf of some other labor leader who is implicated in murder. One attitude is as bad as the other, and no worse; in each case the accused is entitled to exact justice; and in neither case is there need of action by others which can be construed into an expression of sympathy for crime.

It is a prime necessity that if the present unrest is to result in permanent good the emotion shall be translated into action, and that the action shall be marked by honesty, sanity and self-restraint. There is mighty little good in a mere spasm of reform. The reform that counts is that which comes through steady, continuous growth; violent emotionalism leads to exhaustion.

It is important to this people to grapple with the problems connected with the amassing of enormous fortunes, and the use of those fortunes, both corporate and individual, in business. We should discriminate in the sharpest way between fortunes well won and fortunes ill won; between those gained as an incident to performing great services to the community as a whole, and those gained in evil fashion by keeping just within the limits of mere law-honesty. Of course no amount of charity in spending such fortunes in any way compensates for misconduct in making them. As a matter of personal conviction, and without pretending to

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discuss the details or formulate the system, I feel that we shall ultimately have to consider the adoption of some such scheme as that of a progressive tax on all fortunes, beyond a certain amount, either given in life or devised or bequeathed upon death to any individual—a tax so framed as to put it out of the power of the owner of one of these enormous fortunes to hand on more than a certain amount to any one individual; the tax, of course, to be imposed by the national and not the state government. Such taxation should, of course, be aimed merely at the inheritance or transmission in their entirety of those fortunes swollen beyond all healthy limits.

Again, the national government must in some form exercise supervision over corporations engaged in interstate business—and all large corporations are engaged in interstate business—whether by license or otherwise, so as to permit us to deal with the far-reaching evils of over-capitalization. This year we are making a beginning in the direction of serious effort to settle some of these economic problems by the railway rate legislation. Such legislation, if so framed, as I am sure it will be, as to secure definite and tangible results, will amount to something of itself; and it will amount to a great deal more in so far as it is taken as a first step in the direction of a policy of superintendence and control over corporate wealth engaged in interstate commerce, this superintendence and control not to be exercised in a spirit of malevolence toward the men who have created the wealth, but with the firm purpose both to do justice to them and to see that they in return do justice to the public at large.

The first requisite in the public servants who are to deal in this shape with corporations, whether as legislators or as executives, is honesty. This honesty can be no respecter of persons. There can be no such thing as unilateral honesty. The danger is not really from corrupt corporations;

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it springs from the corruption itself, whether exercised for or against corporations.

The eighth commandment reads, "Thou shalt not steal." It does not read, "Thou shalt not steal from the rich man." It does not read, "Thou shalt not steal from the poor man." It reads simply and plainly, "Thou shalt not steal." No good whatever will come from that warped and mock morality which denounces the misdeeds of men of wealth and forgets the misdeeds practised at their expense; which denounces bribery, but blinds itself to blackmail; which foams with rage if a corporation secures favors by improper methods, but merely leers with hideous mirth if the corporation is itself wronged. The only public servant who can be trusted honestly to protect the rights of the public against the misdeed of a corporation is that public man who will just as surely protect the corporation itself from wrongful aggression. If a public man is willing to yield to popular clamor and do wrong to the men of wealth or to rich corporations, it may be set down as certain that if the opportunity comes he will secretly and furtively do wrong to the public in the interest of a corporation.

But, in addition to honesty, we need sanity. No honesty will make a public man useful if that man is timid or foolish, if he is a hot-headed zealot or an impracticable visionary. As we strive for reform we find that it is not at all merely the case of a long uphill pull. On the contrary, there is almost as much of breeching work as of collar work; to depend only on traces means that there will soon be a runaway and an upset. The men of wealth who to-day are trying to prevent the regulation and control of their business in the interest of the public by the proper government authorities will not succeed, in my judgment, in checking the progress of the movement. But if they did succeed they would find that they had sown the wind and would surely reap the whirlwind, for they would ultimately



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provoke the violent excesses which accompany a reform coming by convulsion instead of by steady and natural growth.

On the other hand, the wild preachers of unrest and discontent, the wild agitators against the entire existing order, the men who act crookedly, whether because of sinister design or from mere puzzleheadedness, the men who preach destruction without proposing any substitute for what they intend to destroy, or who propose a substitute which would be far worse than the existing evils—all these men are the most dangerous opponents of real reform. If they get their way they will lead the people into a deeper pit than any into which they could fall under the present system. If they fail to get their way they will still do incalculable harm by provoking the kind of reaction which in its revolt against the senseless evil of their teaching would enthrone more securely than ever the very evils which their misguided followers believe they are attacking.

More important than aught else is the development of the broadest sympathy of man for man. The welfare of the wageworker, the welfare of the tiller of the soil, upon these depend the welfare of the entire country; their good is not to be sought in pulling down others; but their good must be the prime object of all our statesmanship.

Materially, we must strive to secure a broader economic opportunity for all men, so that each shall have a better chance to show the stuff of which he is made. Spiritually and ethically we must strive to bring about clean living and right thinking. We appreciate that the things of the body are important; but we appreciate also that the things of the soul are immeasurably more important. The foundation stone of national life is, and ever must be, the high individual character of the average citizen.

*[Address to representatives of Civil Service commissions, Washington, May 15, 1906.]*

I have grown increasingly to feel every year that I have spent in public life the importance of the movement which you gentlemen here represent. It is important that the friends of the movement, that those like you who stand in the public eye as symbolizing it, shall make it evident beyond possibility of misunderstanding that you are anxious to see common sense business methods obtain in the handling of the law. The enemies of this movement for reform are always on the watch to find some imperfection which they can dilate upon and enlarge out of all proportion, and insist that it is representative of the movement. For that reason it is particularly incumbent upon you who are engaged in the actual administration of the laws, national, state or municipal, to make it clear so that no one can fail to see that you are concerned chiefly in securing the effective business administration of the public service. One of the gratifying things of recent years has been the rapid spread of interest in the whole movement, and because of that interest, it is peculiarly incumbent upon you to see that there is not a chance for the opponents to say that it is not practical. The efficiency of the service, with honesty as, of course, the keystone of efficiency, must be the prime test of what you do.

To the general rules that you lay down you will find at times that it is necessary to make exceptions. There are many places in which it is possible to follow the rule of a competitive written examination as absolutely, undeviatingly, for entrance to positions as clerks, stenographers, letter carriers, railway mail clerks, etc., for instance. But in making promotions, the system of written competitive ex-

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aminations does not secure the best results. Moreover, in the interest of preserving the necessary flexibility which will permit you to meet special exigencies, special exceptions have to be made to meet special cases. Sometimes, though more rarely, classes of exceptions will have to be made. Do not be afraid at all to make those exceptions; but be sure you are making the exceptions for proper reasons. In other words, do not believe for one moment that any system of rules can be devised under which it will be possible to shield yourself from the duty of exercising your own judgment, your own independence.

After considerable experience in almost every kind of governmental work, I have never yet found any position or any branch of the service as regards which the intrusion of political reasons in making appointments does not do damage. The result is always bad when the appointment has to be complicated with the question of politics. It is true at present that it is impossible to dissociate certain classes of appointments from such considerations, and as yet no way has been devised to secure such dissociation. Yet it remains true, whether avoidable or unavoidable, the intrusion of political considerations into the choice of men whose duties are purely ministerial, is always detrimental to the service.

I am now naturally brought into relations with a great number of important offices in different branches of the government throughout the country, and I continually have to consider the question of the efficiency with which they are handled. Practically without exception I find that an office in which there is laxness in the administration of the Civil Service law, where there is an effort to circumvent the law, where there is effort to get around it, is an office in which poor service is rendered; the chance for fraud, for peculation, for dishonesty, is always greater in such an office than in the office where the law is well and faithfully

observed. If the appointing officer administers the Civil Service law in a spirit of hostility to it, if he tries to evade it or violate it, it has been my experience that in the great majority of cases inefficiency and corruption are sure to obtain. And while, of course, it is true that the mere observance of the Civil Service law can never result in a thoroughly efficient administration of any office, yet I am inclined more and more to feel that the observance in letter and spirit of the Civil Service laws is the first requisite in obtaining clean, efficient governmental service in any branch or bureau of the government.

*[From his address at the dedication of the new State Capitol, Harrisburg, Penn., October 4, 1906.]*

I do not come here to-day to speak only of the past, and still less to appeal merely to State pride. We can show that the past is with us a living force only by the way in which we handle ourselves in the present, and each of us can best show his devotion to his own State by making evident his paramount devotion to that Union which includes all the States. The study of the great deeds of the past is of chief avail in so far as it incites us to grapple resolutely and effectively with the problems of the present. We are not now menaced by foreign war. Our Union is firmly established. But each generation has its special and serious difficulties, and we of this generation have to struggle with evils springing from the very material success of which we are so proud, from the very growth and prosperity of which, with justice, we boast. The extraordinary industrial changes of the last half century have produced a totally new



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set of conditions, under which new evils flourish, and for these new evils new remedies must be devised.

Some of these evils can be grappled with by private effort only; for we never can afford to forget that in the last analysis the chief factor in personal success, and, indeed, in national greatness, must be the sturdy, self-reliant character of the individual citizen. But many of these evils are of such a nature that no private effort can avail against them. These evils, therefore, must be grappled with by government action. In some cases this government action must be exercised by the several States individually. In yet others it has become increasingly evident that no efficient State action is possible, and that we need thorough executive action, thorough legislation and thorough judicial interpretation and construction of law to increase the power of the Federal Government.

If we fail thus to increase it we show our impotence and leave ourselves at the mercy of those ingenious legal advisers of the holders of vast corporate wealth, who, in the performance of what they regard as their duty, and to serve the ends of their clients, invoke the law at one time for the confounding of their rivals and at another time strive for the nullification of the law in order that they themselves may be left free to work their unbridled will on these same rivals, or on those who labor for them, or on the general public. In the exercise of their profession and in the service of their clients these astute lawyers strive to prevent the passage of efficient laws and strive to secure judicial determinations of those that pass which shall emasculate them. They do not invoke the Constitution in order to compel the due observance of law alike by rich and poor, by great and small; on the contrary, they are ceaselessly on the watch to cry out that the Constitution is violated whenever any effort is made to invoke the aid of the National Government, whether for the efficient regulation

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of railroads, for the efficient supervision of great corporations or for efficiently securing obedience to such a law as the national eight-hour law and similar so-called "labor statutes."

The doctrine they preach would make the Constitution merely the shield of incompetence and the excuse for government paralysis; they treat it as a justification for refusing to attempt the remedy of evil, instead of as the source of vital power necessary for the existence of a mighty and ever growing nation.

Strong nationalist though I am, and firm though my belief is that there must be a wide extension of the power of the national government to deal with questions of this kind, I freely admit that as regards many matters of first rate importance we must rely purely upon the States for the betterment of present conditions. The several States must do their duty or our citizenship can never be put on a proper plane.

All honest men must abhor and reprobate any effort to excite hostility to men of wealth as such. We should do all we can to encourage thrift and business energy, to put a premium upon the conduct of the man who honestly earns his livelihood and more than his livelihood, and who honestly uses the money he has earned. But it is our clear duty to see, in the interest of the people, that there is adequate supervision and control over the business use of the swollen fortunes of to-day, and also wisely to determine the conditions upon which these fortunes are to be transmitted and the percentage that they shall pay to the Government, whose protecting arm alone enables them to exist. Only the Nation can do this work. To relegate it to the States is a farce, and is simply another way of saying that it shall not be done at all.

Under a wise and farseeing interpretation of the interstate commerce clause of the Constitution, I maintain that

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the National Government should have complete power to deal with all of this wealth which in any way goes into the commerce between the States—and practically all of it that is employed in the great corporations does thus go in. The national legislators should most scrupulously avoid any demagogic legislation about the business use of wealth, and should realize that it would be better to have no legislation at all than legislation couched either in a vindictive spirit of hatred toward men of wealth or else drawn with the recklessness of impracticable visionaries. But, on the other hand, it shall and must ultimately be understood that the United States government, on behalf of the people of the United States, has and is to exercise the power of supervision and control over the business use of this wealth—in the first place, over all the work of the common carriers of the nation, and in the next place over the work of all the great corporations which directly or indirectly do any interstate business whatever—and this includes almost all of the great corporations. . . .

To exercise a constantly increasing and constantly more efficient supervision and control over the great common carriers of the country prevents all necessity for seriously considering such a project as the government ownership of railroads—a policy which would be evil in its results from every standpoint. A similar extension of the national power to oversee and secure correct behavior in the management of all great corporations engaged in interstate business will in similar fashion render far more stable the present system by doing away with those grave abuses which are not only evil in themselves, but are also evil because they furnish an excuse for agitators to inflame well-meaning people against all forms of property and to commit the country to schemes of wild would-be remedy which would work infinitely more harm than the disease itself. The government ought not to conduct the business of the

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country; but it ought to regulate it so that it shall be conducted in the interest of the public.

Perhaps the best justification of the course which in the National Government we have been pursuing in the past few years, and which we intend steadily and progressively to pursue in the future, is that it is condemned with almost equal rancor, alike by the reactionaries—the Bourbons—on one side, and by the wild apostles of unrest on the other. The reactionary is bitterly angry because we have deprived him of that portion of his power which he misuses to the public hurt; the agitator is angered for various reasons, including among others the fact that by remedying the abuses we have deprived him of the fulcrum of real grievance, which alone renders the lever of irrational agitation formidable.

We have actually accomplished much. But we have not accomplished all, nor anything like all, that we feel must be accomplished. We shall not halt; we shall steadily follow the path we have marked out, executing laws we have succeeded in putting upon the statute books with absolute impartiality as between man and man, and unrelenting in our endeavor to strengthen and supplement these by further laws which shall enable us in more efficient and more summary fashion to achieve the ends we have in view.

During the last few years Congress has had to deal with such vitally important questions as providing for the building of the Panama Canal, inaugurating the vast system of national irrigation in the States of the great plains and the Rocky Mountains, providing for a Pacific cable, and so forth. Yet, in addition to these tasks, some of which are of stupendous importance, Congress has taken giant strides along the path of government regulation and control of corporations; the interstate commerce law has been made effective in radical and far reaching fashion, rebates have been stopped, a pure food law has been passed, proper super-



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vision of the meat packing business provided, and the bureau of corporations established—a bureau which has already done great good and which can and should be given a constantly increasing functional power.

The work of legislation has been no more important than the work done by the Department of Justice in executing the laws, not only against corporations and individuals who have broken the anti-trust or interstate commerce law, but against those who have been engaged in land frauds. Scores of suits, civil and criminal, have been successfully undertaken against offenders of all kinds—many of them against the most formidable and wealthy combinations in the land; in some the combinations have been dissolved, in some heavy fines have been imposed, in several cases the chief offenders have been imprisoned.

It behooves us Americans to look ahead and plan out the right kind of a civilization, as that which we intend to develop from these wonderful new conditions of vast industrial growth. It must not be, it shall not be, the civilization of a mere plutocracy, a banking house, Wall street syndicate civilization; nor yet can there be submission to class hatred, to rancor, brutality and mob violence, for that would mean the end of all civilization. Increased powers are susceptible of abuse as well as use; never before have the opportunities for selfishness been so great, nor the results of selfishness so appalling, for in communities where everything is organized on a merely selfish commercial basis such selfishness, if unchecked, may transform the great forces of the new epoch into powers of destruction hitherto unequalled.

We need to check the forces of greed, to insure just treatment alike of capital and of labor and of the general public, to prevent any man, rich or poor, from doing or receiving wrong, whether this wrong be one of cunning or of violence. Much can be done by wise legislation and by resolute enforcement of the law. But still more must be

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done by steady training of the individual citizen in conscience and character until he grows to abhor corruption and greed and tyranny and brutality and to prize justice and fair dealing.

The men who are to do the work of the new epoch must be trained so as to have a sturdy self-respect, a power of sturdy insistence on their own rights, and with it a proud and generous recognition of their duties, a sense of honorable obligation to their fellows, which will bind them as by bands of steel to refrain in their daily work at home or in their business from doing aught to any man which cannot be blazoned under the noonday sun.

*[From an address to the Isthmian Canal employes, Colon, Panama, November 17, 1906.]*

*Ladies and Gentlemen:* It was without precedent for a President to leave the United States, but this work is without precedent. You are doing the biggest thing of the kind that has ever been done, and I wanted to see how you were doing it. I am profoundly thankful that I shall be able to take back to the United States the message that the nation's picked sons are carrying themselves so well here that I can absolutely guarantee the success of the mighty work which they are doing. It is not an easy work. Mighty few things that are worth doing are easy. Sometimes it is rough on the men and just a little rougher on the women. It has pleased me particularly to see, as I have met the wives who have come down here with their husbands, the way in which they have turned in to make the best of everything and to help the men do their work well.

I want to say this word to you men, right through, to all of you, who are engaged in the work of digging this canal,

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whether you are here as superintendent, foreman, chief clerk, machinist, conductor, engineer, steam shovel man—and he is the American who is setting the mark for the rest of you to live up to, by the way—whoever you are, if you are doing your duty you are putting your country under an obligation to you, just as a soldier who does his work well in a great war puts the country under an obligation to him. As I have seen you at work, seen what you have done and are doing, noted the spirit with which you are approaching the task yet to be done, I have felt just exactly as I should feel if I saw the picked men of my country engaged in some great war. I am weighing my words when I say that you here who do your work well in bringing to completion this great enterprise will stand exactly as the soldiers of a few, and only a few, of the most famous armies of all the nations stand in history. This is one of the great works of the world; it is a greater work than you yourselves at the moment realize. Some of you, a good many of you, are sons of men who fought in the Civil War. When your fathers were in the fighting, they thought a good deal of the fact that the blanket was too heavy by noon and not quite heavy enough by night, that the pork was not as good as it might be, and the hardtack was sometimes insufficient in amount, and that they were not always satisfied with the way in which the regiments were led. Those were the things they talked about a good deal of the time. But when the war was done—when they came home, when they looked at what had been accomplished, all those things sank into insignificance, and the great fact remained that they had played their parts like men among men, that they had borne themselves so that when people asked what they had done of worth in those great years, all they had to say was that they had served decently and faithfully in the great armies. So you men here, in the future, each man of you will have the right to feel, if he has done his duty and a little more

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than his duty right up to the handle in the work here on the Isthmus, that he has made his country his debtor, that he has done more than his full share in adding renown to the nation under whose flag this canal is being built.

(A voice in the audience: "How about Mr. Bigelow?")  
Why, gentlemen, there never was a great feat done yet that there were not some men evil enough, small enough, or foolish enough to wish to try to interfere with it and to sneer at those who are actually doing the work. From time to time little men will come along to find fault with what you have done, to say that something could have been done better, that there has been some mistake, some shortcoming, that things are not really managed in the best of all possible manners, in the best of all possible words. They will have their say, and they will go down stream like bubbles; they will vanish; but the work you have done will remain for the ages. It is the man who does the job who counts, not the little scolding critic who thinks how it ought to have been done.

I go back a better American, a prouder American, because of what I have seen the pick of American manhood doing here on the Isthmus. You will have hard times. Each of you will sometimes think that he is misunderstood by some one above him. That is a common experience of all of us, gentlemen. Now and then you will feel as if the people at home were indifferent and did not realize what you were doing. Do not make a mistake; they do realize it, and they will realize it more and more clearly as the years go by. I cannot overstate the intensity of the feeling I have (and therein I merely typify the sentiment of the average man of our country) as to the vital importance of the task that you are doing; and to each of you who does his share of that task there will come in the end the proud assurance of vital duty well done. This assurance can come to but a limited number of men in each generation,



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and you are to be congratulated that you are among that limited number. . . .

In any army there are some men who, to use a homely phrase, can't stand the pace. So here on this Isthmus, there is an occasional man who means well, but who does not know how; there is an occasional man who does not mean well at all; and when a man of either type gets out and goes home it is much more comfortable for him not to say that he failed, but that somebody else was not really a good man. There will always be a certain percentage of men in any work who for one cause or another become disgruntled, become sulky, and then try to run down the work and run down those who are doing it; and they are the natural and legitimate sources of the misinformation and slander of the yellow writers, of the men who preach the gospel of despair, whether in magazine or in newspaper. If there is any veteran of the Civil War here he will tell you there were "coffee coolers" in those days, too; there are some of them to be found everywhere, and at all times. These men, as they go home beaten, will give a totally wrong impression of the rest of the men down here, a totally wrong impression, not to their countrymen as a whole, but to a few people of little faith who measure the standard of you who succeed in doing the work by the standard of those who fail in the effort to do the work. We can disregard them. No man can see as I have seen the character of the men engaged in doing this work and not glow with pride to think that they are representatives of his country. No man can see them and fail to realize that our honor and interest are safe in their hands—are safe in your hands.

In closing, all I have to say is this: You are doing a work the like of which has not before been seen in the ages, a work that shall last through the ages to come, and I pledge you, as President of the United States, and speaking for the people of the United States, every ounce of support and

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help and assistance that it is in my power to give you, so that we together, you backed by the people of the United States, may speedily bring this greatest of works to a triumphant conclusion.

*[From his sixth annual message to Congress,  
December 4, 1906.]*

In my last message I suggested the enactment of a law in connection with the issuance of injunctions, attention having been sharply drawn to the matter by the demand that the right of applying injunctions in labor cases should be wholly abolished. It is at least doubtful whether a law abolishing altogether the use of injunctions in such cases would stand the test of the courts; in which case, of course, the legislation would be ineffective. Moreover, I believe it would be wrong altogether to prohibit the use of injunctions. It is criminal to permit sympathy for criminals to weaken our hands in upholding the law; and if men seek to destroy life or property by mob violence there should be no impairment of the power of the courts to deal with them in the most summary and effective way possible. But so far as possible the abuse of the power should be provided against by some such law as I advocated last year.

In this matter of injunctions there is lodged in the hands of the judiciary a necessary power which is nevertheless subject to the possibility of grave abuse. It is a power that should be exercised with extreme care, and should be subject to the jealous scrutiny of all men, and condemnation should be meted out as much to the judge who fails to use it boldly when necessary as to the judge who uses it wantonly or oppressively. Of course a judge strong enough to be fit for his office will enjoin any resort to violence or in-

timidation, especially by conspiracy, no matter what his opinion may be of the rights of the original quarrel. There must be no hesitation in dealing with disorder. But there must likewise be no such abuse of the injunctive power as is implied in forbidding laboring men to strive for their own betterment in peaceful and lawful ways; nor must the injunction be used merely to aid some big corporation in carrying out schemes for its own aggrandizement. It must be remembered that a preliminary injunction in a labor case, if granted without adequate proof (even when authority can be found to support the conclusions of law on which it is founded), may often settle the dispute between the parties; and therefore if improperly granted may do irreparable wrong. Yet there are many judges who assume a matter-of-course granting of a preliminary injunction to be the ordinary and proper judicial disposition of such cases; and there have undoubtedly been flagrant wrongs committed by judges in connection with labor disputes even within the last few years, although I think much less often than in former years. Such judges by their unwise action immensely strengthen the hands of those who are striving entirely to do away with the power of injunction; and therefore such careless use of the injunctive process tends to threaten its very existence, for if the American people ever become convinced that this process is habitually abused, whether in matters affecting labor or in matters affecting corporations, it will be well-nigh impossible to prevent its abolition.

It may be the highest duty of a judge at any given moment to disregard, not merely the wishes of individuals of great political or financial power, but the overwhelming tide of public sentiment; and the judge who does thus disregard public sentiment when it is wrong, who brushes aside the plea of any special interest when the pleading is not founded on righteousness, performs the highest service to

the country. Such a judge is deserving of all honor; and all honor cannot be paid to this wise and fearless judge if we permit the growth of an absurd convention which would forbid any criticism of the judge of another type, who shows himself timid in the presence of arrogant disorder, or who on insufficient grounds grants an injunction that does grave injustice, or who in his capacity as a construer, and therefore in part a maker, of the law, in flagrant fashion thwarts the cause of decent government. The judge has a power over which no review can be exercised; he himself sits in review upon the acts of both the executive and legislative branches of the Government; save in the most extraordinary cases he is amenable only at the bar of public opinion; and it is unwise to maintain that public opinion in reference to a man with such power shall neither be expressed nor led. . . .

In connection with the delays of the law, I call your attention and the attention of the nation to the prevalence of crime among us, and above all to the epidemic of lynching and mob violence that springs up, now in one part of our country, now in another. Each section, North, South, East or West, has its own faults; no section can with wisdom spend its time jeering at the faults of another section; it should be busy trying to amend its own shortcomings. To deal with the crime of corruption it is necessary to have an awakened public conscience, and to supplement this by whatever legislation will add speed and certainty in the execution of the law. When we deal with lynching even more is necessary. A great many white men are lynched, but the crime is peculiarly frequent in respect to black men. The greatest existing cause of lynching is the perpetration, especially by black men, of the hideous crime of rape—the most abominable in all the category of crimes, even worse than murder. Mobs frequently avenge the commission of this crime by themselves torturing to death the man com-



mitting it; thus avenging in bestial fashion a bestial deed, and reducing themselves to a level with the criminal.

Lawlessness grows by what it feeds upon, and when mobs begin to lynch for rape they speedily extend the sphere of their operations and lynch for many other kinds of crimes, so that two-thirds of the lynchings are not for rape at all; while a considerable proportion of the individuals lynched are innocent of all crime. Governor Candler of Georgia stated on one occasion some years ago: "I can say of a verity that I have, within the last month, saved the lives of half a dozen innocent Negroes who were pursued by the mob, and brought them to trial in a court of law in which they were acquitted." As Bishop Galloway, of Mississippi, has finely said: "When the rule of a mob obtains, that which distinguishes a high civilization is surrendered. The mob which lynches a Negro charged with rape will in a little while lynch a white man suspected of crime. Every Christian patriot in America needs to lift up his voice in loud and eternal protest against the mob spirit that is threatening the integrity of this Republic." Governor Jelks of Alabama has recently spoken as follows: "The lynching of any person for whatever crime is inexcusable anywhere—it is a defiance of orderly government; but the killing of innocent people under any provocation is indefinitely more horrible; and yet innocent people are likely to die when a mob's terrible lust is once aroused. The lesson is this: No good citizen can afford to countenance a defiance of the statutes, no matter what the provocation. The innocent frequently suffer, and, it is my observation, more usually suffer than the guilty. The white people of the South indict the whole colored race on the ground that even the better elements lend no assistance whatever in ferreting out criminals of their own color. The respectable colored people must learn not to harbor their criminals, but to assist the officers in bringing them to justice. This is the

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larger crime, and it provokes such atrocious offences as the one at Atlanta. The two races can never get on until there is an understanding on the part of both to make common cause with the law-abiding against criminals of any color."

Moreover, where any crime committed by a member of one race against a member of another race is avenged in such fashion that it seems as if not the individual criminal, but the whole race, is attacked, the result is to exasperate to the highest degree race feeling. There is but one safe rule in dealing with black men as with white men; it is the same rule that must be applied in dealing with rich men and poor men; that is, to treat each man, whatever his color, his creed or his social position, with even-handed justice on his real worth as a man. White people owe it quite as much to themselves as to the colored race to treat well the colored man who shows by his life that he deserves such treatment; for it is surely the highest wisdom to encourage in the colored race all those individuals who are honest, industrious, law-abiding, and who therefore make good and safe neighbors and citizens. Reward or punish the individual on his merits as an individual. Evil will surely come in the end to both races if we substitute for this just rule the habit of treating all the members of the race, good and bad, alike. There is no question of "social equality" or "Negro domination" involved; only the question of relentlessly punishing bad men, and of securing to the good man the right to his life, his liberty and the pursuit of his happiness as his own qualities of heart, head and hand enable him to achieve it.

Every colored man should realize that the worst enemy of his race is the Negro criminal, and above all the Negro criminal who commits the dreadful crime of rape; and it should be felt as in the highest degree an offence against the whole country, and against the colored race in particular, for a colored man to fail to help the officers of the law

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in hunting down with all possible earnestness and zeal every such infamous offender. Moreover, in my judgment, the crime of rape should always be punished with death, as is the case with murder; assault with intent to commit rape should be made a capital crime, at least in the discretion of the court; and provision should be made by which the punishment may follow immediately upon the heels of the offence; while the trial should be so conducted that the victim need not be wantonly shamed while giving testimony, and that the least possible publicity shall be given to the details.

The members of the white race, on the other hand, should understand that every lynching represents by just so much a loosening of the bands of civilization; that the spirit of lynching inevitably throws into prominence in the community all the foul and evil creatures who dwell therein. No man can take part in the torture of a human being without having his own moral nature permanently lowered. Every lynching means just so much moral deterioration in all the children who have any knowledge of it, and therefore just so much additional trouble for the next generation of Americans.

Let justice be both sure and swift; but let it be justice under the law, and not the wild and crooked savagery of a mob.

There is another matter which has a direct bearing upon this matter of lynching and of the brutal crime which sometimes calls it forth and at other times merely furnishes the excuse for its existence. It is out of the question for our people as a whole permanently to rise by treading down any of their own number. Even those who themselves for the moment profit by such maltreatment of their fellows will in the long run also suffer. No more shortsighted policy can be imagined than, in the fancied interest to one class, to prevent the education of another class. The free public

school, the chance for each boy or girl to get a good elementary education, lies at the foundation of our whole political situation. In every community the poorest citizens, those who need the schools most, would be deprived of them if they only received school facilities proportioned to the taxes they paid. This is as true of one portion of our country as of another. It is as true for the Negro as for the white man. The white man, if he is wise, will decline to allow the Negroes in a mass to grow to manhood and womanhood without education. Unquestionably education such as is obtained in our public schools does not do everything toward making a man a good citizen; but it does much. The lowest and most brutal criminals, those, for instance, who commit the crime of rape, are in the great majority men who have had either no education or very little; just as they are almost invariably men who own no property; for the man who puts money by out of his earnings, like the man who acquires education, is usually lifted above mere brutal criminality.

Of course the best type of education for the colored man, taken as a whole, is such education as is conferred in schools like Hampton and Tuskegee, where the boys and girls, the young men and young women, are trained industrially as well as in the ordinary public school branches. The graduates of these schools turn out well in the great majority of cases, and hardly any of them become criminals, while what little criminality there is never takes the form of that brutal violence which invites lynch law. Every graduate of these schools—and for the matter of that, every other colored man or woman—who leads a life so useful and honorable as to win the good will and respect of those whites whose neighbor he or she is, thereby helps the whole colored race as it can be helped in no other way; for, next to the Negro himself, the man who can do most to help the Negro is his white neighbor who lives near him; and our



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steady effort should be to better the relations between the two. Great though the benefit of these schools has been to their colored pupils and to the colored people, it may well be questioned whether the benefit has not been at least as great to the white people among whom these colored pupils live after they graduate.

Be it remembered, furthermore, that the individuals who, whether from folly, from evil temper, from greed for office, or in a spirit of mere base demagoguery, indulge in the inflammatory and incendiary speeches and writings which tend to arouse mobs and to bring about lynching, not only thus excite the mob, but also tend by what criminologists call "suggestion" greatly to increase the likelihood of a repetition of the very crime against which they are inveighing. When the mob is composed of the people of one race and the man lynched is of another race, the men who in their speeches and writings either excite or justify the action tend, of course, to excite a bitter race feeling and to cause the people of the opposite race to lose sight of the abominable act of the criminal himself; and, in addition, by the prominence they give to the hideous deed they undoubtedly tend to excite in other brutal and depraved natures thoughts of committing it. Swift, relentless and orderly punishment under the law is the only way by which criminality of this type can permanently be suppressed. . . .

It is a mistake, and it betrays a spirit of foolish cynicism, to maintain that all international governmental action is, and must ever be, based upon mere selfishness, and that to advance ethical reasons for such action is always a sign of hypocrisy. This is no more necessarily true of the action of governments than of the action of individuals. It is a sure sign of a base nature always to ascribe base motives for the actions of others. Unquestionably no nation can afford to disregard proper considerations of self-interest, any more than a private individual can so do. But it is equally

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true that the average private individual in any really decent community does many actions with reference to other men in which he is guided, not by self-interest, but by public spirit, by regard for the rights of others, by a disinterested purpose to do good to others, and to raise the tone of the community as a whole. Similarly, a really great nation must often act, and as a matter of fact often does act, toward other nations in a spirit not in the least of mere self-interest, but paying heed chiefly to ethical reasons; and as the centuries go by this disinterestedness in international action, this tendency of the individuals comprising a nation to require that nation to act with justice toward its neighbors, steadily grows and strengthens. It is neither wise nor right for a nation to disregard its own needs, and it is foolish—and may be wicked—to think that other nations will disregard theirs. But it is wicked for a nation only to regard its own interest, and foolish to believe that such is the sole motive that actuates any other nation. It should be our steady aim to raise the ethical standard of national action just as we strive to raise the ethical standard of individual action.

Not only must we treat all nations fairly, but we must treat with justice and good will all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile; whether they come from England or Germany, Russia, Japan or Italy, matters nothing. All we have a right to question is the man's conduct. If he is honest and upright in his dealings with his neighbor and with the state, then he is entitled to respect and good treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilization, a low morality, to abuse or discriminate against or in any way humiliate such stranger who has come here lawfully and who is conducting himself properly. To remember this is incumbent on every American citizen. and it is, of course,

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peculiarly incumbent on every government official, whether of the nation or of the several States.

I am prompted to say this by the attitude of hostility here and there assumed toward the Japanese in this country. This hostility is sporadic and is limited to a very few places. Nevertheless, it is most discreditable to us as a people, and it may be fraught with the gravest consequences to the nation. The friendship between the United States and Japan has been continuous since the time, over half a century ago, when Commodore Perry, by his expedition to Japan, first opened the islands to Western civilization. Since then the growth of Japan has been literally astounding. There is not only nothing to parallel it, but nothing to approach it in the history of civilized mankind. Japan has a glorious and ancient past. Her civilization is older than that of the nations of Northern Europe—the nations from which the people of the United States have chiefly sprung. But fifty years ago Japan's development was still that of the Middle Ages.

During that fifty years the progress of the country in every walk in life has been a marvel to mankind, and she now stands as one of the greatest of civilized nations; great in the arts of war and in the arts of peace; great in military, in industrial, in artistic development and achievement. Japanese soldiers and sailors have shown themselves equal in combat to any of whom history makes note. She has produced great generals and mighty admirals; her fighting men, afloat and ashore, show all the heroic courage, the unquestioning, unfaltering loyalty, the splendid indifference to hardship and death, which marked the Loyal Ronins; and they show also that they possess the highest ideal of patriotism. Japanese artists of every kind see their products eagerly sought for in all lands. The industrial and commercial development of Japan has been phenomenal; greater than that of any other country during the same period. At

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the same time the advance in science and philosophy is no less marked. The admirable management of the Japanese Red Cross during the late war, the efficiency and humanity of the Japanese officials, nurses and doctors, won the respectful admiration of all acquainted with the facts. Through the Red Cross the Japanese people sent over \$100,000 to the sufferers of San Francisco, and the gift was accepted with gratitude by our people. The courtesy of the Japanese, nationally and individually, has become proverbial. To no other country has there been such an increasing number of visitors from this land as to Japan. In return, Japanese have come here in great numbers. They are welcome, socially and intellectually, in all our colleges and institutions of higher learning, in all our professional and social bodies. The Japanese have won in a single generation the right to stand abreast of the foremost and most enlightened peoples of Europe and America; they have won on their own merits and by their own exertions the right to treatment on a basis of full and frank equality. The overwhelming mass of our people cherish a lively regard and respect for the people of Japan, and in almost every quarter of the Union the stranger from Japan is treated as he deserves; that is, he is treated as the stranger from any part of civilized Europe is and deserves to be treated. But here and there a most unworthy feeling has manifested itself toward the Japanese—the feeling that has been shown in shutting them out from the common schools in San Francisco, and in mutterings against them in one or two other places, because of their efficiency as workers. To shut them out from the public schools is a wicked absurdity, when there are no first-class colleges in the land, including the universities and colleges of California, which do not gladly welcome Japanese students and on which Japanese students do not reflect credit. We have as much to learn from Japan as Japan has to learn from us; and no nation is fit to teach



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unless it is also willing to learn. Throughout Japan Americans are well treated, and any failure on the part of Americans at home to treat the Japanese with a like courtesy and consideration is by just so much a confession of inferiority in our civilization.

Our nation fronts on the Pacific, just as it fronts on the Atlantic. We hope to play a constantly growing part in the great ocean of the Orient. We wish, as we ought to wish, for a great commercial development in our dealings with Asia; and it is out of the question that we should permanently have such development unless we freely and gladly extend to other nations the same measure of justice and good treatment which we expect to receive in return. It is only a very small body of our citizens that act badly. Where the Federal Government has power it will deal summarily with any such. Where the several states have power I earnestly ask that they also deal wisely and promptly with such conduct, or else this small body of wrongdoers may bring shame upon the great mass of their innocent and right-thinking fellows—that is, upon our nation as a whole. Good manners should be an international no less than an individual attribute. I ask fair treatment for the Japanese as I would ask fair treatment for Germans or Englishmen, Frenchmen, Russians, or Italians. I ask it as due to humanity and civilization. I ask it as due to ourselves because we must act uprightly toward all men.

I recommend to the Congress that an act be passed specifically providing for the naturalization of Japanese who come here intending to become American citizens. One of the great embarrassments attending the performance of our international obligations is the fact that the statutes of the United States are entirely inadequate. They fail to give to the National Government sufficiently ample power, through United States courts and by the use of the army and navy, to protect aliens in the rights secured to them

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under solemn treaties which are the law of the land. I therefore earnestly recommend that the criminal and civil statutes of the United States be so amended and added to as to enable the President, acting for the United States Government, which is responsible in our international relations, to enforce the rights of aliens under treaties. Even as the law now is something can be done by the Federal Government toward this end, and in the matter now before me affecting the Japanese everything that it is in my power to do will be done, and all of the forces, military and civil, of the United States which I may lawfully employ will be so employed. There should, however, be no particle of doubt as to the power of the National Government completely to perform and enforce its own obligations to other nations. The mob of a single city may at any time perform acts of lawless violence against some class of foreigners which would plunge us into war. That city by itself would be powerless to make defence against the foreign power thus assaulted, and if independent of this Government it would never venture to perform or permit the performance of the acts complained of. The entire power and the whole duty to protect the offending city or the offending community lies in the hands of the United States Government. It is unthinkable that we should continue a policy under which a given locality may be allowed to commit a crime against a friendly nation, and the United States government limited, not to preventing the commission of the crime, but, in the last resort, to defending the people who have committed it, against the consequences of their own wrongdoing. . . .

It must ever be kept in mind that war is not merely justifiable, but imperative, upon honorable men, upon an honorable nation, where peace can only be obtained by the sacrifice of conscientious conviction or of national welfare. Peace is normally a great good, and normally it coincides with righteousness, but it is righteousness and not peace

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which should bind the conscience of a nation as it should bind the conscience of an individual; and neither a nation nor an individual can surrender conscience to another's keeping. Neither can a nation, which is an entity, and which does not die as individuals die, refrain from taking thought for the interest of the generations that are to come, no less than for the interest of the generation of to-day; and no public men have a right, whether from short-sightedness, from selfish indifference or from sentimentality, to sacrifice national interests which are vital in character. A just war is in the long run far better for a nation's soul than the most prosperous peace obtained by acquiescence in wrong or injustice. Moreover, though it is criminal for a nation not to prepare for war, so that it may escape the dreadful consequences of being defeated in war, yet it must always be remembered that even to be defeated in war may be far better than not to have fought at all. As has been well and finely said, a beaten nation is not necessarily a disgraced nation; but the nation or man is disgraced if the obligation to defend right is shirked.

We should as a nation do everything in our power for the cause of honorable peace. It is morally as indefensible for a nation to commit a wrong upon another nation, strong or weak, as for an individual thus to wrong his fellows. We should do all in our power to hasten the day when there shall be peace among the nations—a peace based upon justice and not upon cowardly submission to wrong. We can accomplish a good deal in this direction, but we cannot accomplish everything, and the penalty of attempting to do too much would almost inevitably be to do worse than nothing; for it must be remembered that fantastic extremists are not in reality leaders of the causes which they espouse, but are ordinarily those who do most to hamper the real leaders of the cause and to damage the cause itself. As yet there is no likelihood of establishing any kind of in-

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ternational power, of whatever sort, which can effectively check wrongdoing, and in these circumstances it would be both a foolish and an evil thing for a great and free nation to deprive itself of the power to protect its own rights, and even in exceptional cases to stand up for the rights of others. Nothing would more promote iniquity, nothing would further defer the reign upon earth of peace and righteousness, than for the free and enlightened peoples which, though with much stumbling and many shortcomings, nevertheless strive toward justice, deliberately to render themselves powerless while leaving every despotism and barbarism armed and able to work their wicked will. The chance for the settlement of disputes peacefully, by arbitration, now depends mainly upon the possession by the nations that mean to do right of sufficient armed strength to make their purpose effective.

*[From a special message to Congress on the dismissal of some colored troops from the army, December 19, 1906.]*

. . . Any assertion that these men were dealt with harshly because they were colored men is utterly without foundation. Officers or enlisted men, white men or colored men, who were guilty of such conduct would have been treated in precisely the same way, for there can be nothing more important than for the United States army, in all its membership, to understand that its arms cannot be turned with impunity against the peace and order of the civil community. . . . In my message at the opening of the Congress I discussed the matter of lynching. In it I gave utterance to the abhorrence which all decent citizens should feel for the deeds of the men (in almost all cases white men) who take



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part in lynchings, and at the same time I condemned, as all decent men of any color should condemn, the action of those colored men who actively or passively shield the colored criminal from the law. In the case of these companies we had to deal with men who in the first place were guilty of what was practically the worst possible form of lynching—for a lynching is in its essence lawless and murderous vengeance taken by an armed mob for real or fancied wrongs—and who in the second place covered up the crime of lynching by standing with a vicious solidarity to protect the criminals.

It is of the utmost importance to all our people that we shall deal with each man on his merits as a man, and not deal with him merely as a member of a given race; that we shall judge each man by his conduct and not his color. This is important for the white man, and it is far more important for the colored man. More evil and sinister counsel never was given to any people than that given to colored men by those advisers, whether black or white, who, by apology and condonation, encourage conduct such as that of the three companies in question. If the colored men elect to stand by criminals of their own race because they are of their own race, they assuredly lay up for themselves the most dreadful day of reckoning. Every far-sighted friend of the colored race in its efforts to strive onward and upward should teach first, as the most important lesson alike to the white man and the black, the duty of treating the individual man strictly on his worth as he shows it. Any conduct by colored people which tends to substitute for this rule the rule of standing by and shielding an evildoer because he is a member of their race, means the inevitable degradation of the colored race. It may and probably does mean damage to the white race, but it means ruin to the black race.

Throughout my term of service in the Presidency I have

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acted on the principle thus advocated. In the North as in the South I have appointed colored men of high character to office, utterly disregarding the protests of those who would have kept them out of office because they were colored men. So far as was in my power, I have sought to secure for the colored people all their rights under the law. I have done all I could to secure them equal school training when young, equal opportunity to earn their livelihood and achieve their happiness when old. I have striven to break up peonage; I have upheld the hands of those who, like Judge Jones and Judge Speer, have warred against this peonage, because I would hold myself unfit to be President if I did not feel the same revolt at wrong done a colored man as I feel at wrong done a white man. I have condemned in unstinted terms the crime of lynching perpetrated by white men, and I should take instant advantage of any opportunity whereby I could bring to justice a mob of lynchers. In precisely the same spirit I have now acted with reference to these colored men who have been guilty of a black and dastardly crime. In one policy, as in the other, I do not claim as a favor, but I challenge as a right, the support of every citizen of this country, whatever his color, provided only he has in him the spirit of genuine and far-sighted patriotism.

*[From an address at the Harvard Union, Harvard University, February 23, 1907.]*

One reason why I so thoroughly believe in the athletic spirit at Harvard is because the athletic spirit is essentially democratic. Our chief interest should not lie in the great champions in sport. On the contrary, our concern should be most of all to widen the base, the foundation in athletic sports, to encourage in every way a healthy rivalry which

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shall give to the largest possible number of students the chance to take part in vigorous outdoor games. It is of far more importance that a man shall play something himself, even if he plays it badly, than that he shall go with hundreds of companions to see some one else play well, and it is not healthy for either students or athletes if the terms are mutually exclusive. But even having this aim especially in view, it seems to me we can best attain it by giving proper encouragement to the champions in the sports, and this can only be done by encouraging intercollegiate sport.

As I emphatically disbelieve in seeing Harvard or any other college turn out mollicoddles instead of vigorous men, I may add that I do not in the least object to a sport because it is rough. Rowing, baseball, lacrosse, track and field games, hockey, football are all of them good. Moreover, it is to my mind simple nonsense, a mere confession of weakness, to desire to abolish a game because tendencies show themselves, or practices grow up, which prove that the game ought to be reformed. Take football, for instance. The preparatory schools are able to keep football clean and to develop the right spirit in the players without the slightest necessity ever arising to so much as consider the question of abolishing it. There is no excuse whatever for colleges failing to show the same capacity, and there is no real need for considering the question of the abolition of the game. If necessary, let the college authorities interfere to stop any excess or perversion, making their interference as little officious as possible, and yet as rigorous as is necessary to achieve the end. But there is no justification for stopping a thoroughly manly sport because it is sometimes abused, when the experience of every good preparatory school shows that the abuse is in no shape necessarily attendant upon the game.

We cannot afford to turn out of college men who shrink from physical effort or from a little physical pain. In any

republic courage is a prime necessity for the average citizen if he is to be a good citizen, and he needs physical courage no less than moral courage, the courage that dares as well as the courage that endures, the courage that will fight valiantly alike against the foes of the soul and the foes of the body. Athletics are good, especially in their rougher forms, because they tend to develop such courage. They are good also because they encourage a true democratic spirit, for in the athletic field the man must be judged not with reference to outside and accidental attributes, but to that combination of bodily vigor and moral quality which go to make up prowess.

I trust I need not add that in defending athletics I would not for one moment be understood as excusing that perversion of athletics which would make it the end of life instead of merely a means in life. It is first-class healthful play, and is useful as such. But play is not business, and it is a very poor business indeed for a college man to learn nothing but sport. There are exceptional cases which I do not need to consider; but disregarding these, I cannot with sufficient emphasis say that when you get through college you will do badly unless you turn your attention to the serious work of life with a devotion which will render it impossible for you to pay much heed to sport in the way in which it is perfectly proper for you to pay heed while in college. Play while you play, and work while you work; and though play is a mighty good thing, remember that you had better never play at all than to get into a condition of mind where you regard play as the serious business of life, or where you permit it to hamper and interfere with your doing your full duty in the real work of the world.

A word also to the students. Athletics are good; study is even better; and best of all is the development of the type of character for the lack of which, in an individual as in a nation, no amount of brilliancy of mind or of strength



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of body will atone. Harvard must do more than produce students; yet, after all, she will fall immeasurably short of her duty and her opportunity unless she produces a great number of true students, of true scholars. Moreover, let the students remember that in the long run in the field of study judgment must be rendered upon the quantity of first-class work produced in the way of productive scholarship, and that no amount of second-class work can atone for failure in the college to produce this first-class work. A course of study is of little worth if it tends to deaden individual initiative and cramp scholars so that they only work in the ruts worn deep by many predecessors. American scholarship will be judged, not by the quantity of routine work produced by routine workers, but by the small amount of first-class output of those who, in whatever branch, stand in the first rank. No industry, in compilation and in combination will ever take the place of this first-hand original work, this productive and creative work, whether in science, in art, in literature. The greatest special function of a college, as distinguished from its general function of producing good citizenship, should be so to shape conditions as to put a premium upon the development of productive scholarship, of the creative mind, in any form of intellectual work. The men whose chief concern lies with the work of the student in study should bear this fact ever before them.

So much for what I have to say to you purely as Harvard men. Now, a word which applies to you merely as it applies to all college men, to all men in this country who have received the benefits of a college education; and what I have to say on this topic can properly be said under the auspices of your Political Club. You here when you graduate will take up many different kinds of work; but there is one work in which all of you should take part simply as good American citizens, and that is the work of self-government. Remember, in the first place, that to take

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part in the work of government does not in the least mean of necessity to hold office. It means to take an intelligent, disinterested and practical part in the everyday duties of the average citizen, of the citizen who is not a faddist or a doctrinaire, but who abhors corruption and dislikes inefficiency; who wishes to see decent government prevail at home, with genuine equality of opportunity for all men so far as it can be brought about; and who wishes, as far as foreign matters are concerned, to see this nation treat all other nations, great and small, with respect, and if need be with generosity, and at the same time show herself able to protect herself by her own might from any wrong at the hands of any outside power.

Each man here should feel that he has no excuse, as a citizen in a democratic republic like ours, if he fails to do his part in the government. It is not only his right so to do, but his duty; his duty both to the nation and to himself. Each should feel that if he fails in this he is not only failing in his duty, but is showing himself in a contemptible light. A man may neglect his political duties because he is too lazy, too selfish, too shortsighted, or too timid; but whatever the reason may be it is certainly an unworthy reason, and it shows either a weakness or worse than a weakness in the man's character. Above all, you college men, remember that if your education, the pleasant lives you lead, make you too fastidious, too sensitive to take part in the rough hurlyburly of the actual work of the world, if you become so overcultivated, so overrefined that you cannot do the hard work of practical politics, then you had better never have been educated at all. The weakling and the coward are out of place in a strong and free community. In a republic like ours the governing class is composed of the strong men who take the trouble to do the work of government; and if you are too timid or too fastidious or too careless to do your part in this work, then you forfeit your

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right to be considered one of the governing and become one of the governed instead—one of the driven cattle of the political arena. I want you to feel that it is not merely your right to take part in politics, not merely your duty to the state, but that it is demanded by your own self-respect, unless you are content to acknowledge that you are unfit to govern yourself and have to submit to the rule of somebody else as a master—and this is what it means if you do not do your own part in government.

Like most other things of value, education is good only in so far as it is used aright, and if it is misused or if it causes the owner to be so puffed up with pride as to make him misestimate the relative values of things it becomes a harm and not a benefit. There are few things less desirable than the arid cultivation, the learning and refinement which lead merely to that intellectual conceit which makes a man in a democratic community like ours hold himself aloof from his fellows and pride himself upon the weakness which he mistakes for supercilious strength. . . .

. . . The educated man who seeks to console himself for his own lack of the robust qualities necessary to bring success in American politics by moaning over the degeneracy of the times instead of trying to better them, by railing at the men who do the actual work of political life instead of trying himself to do the work, is a poor creature, and, so far as his feeble powers avail, is a damage and not a help to the country. You may come far short of this disagreeable standard and still be a rather useless member of society. Your education, your cultivation, will not help you if you make the mistake of thinking that it is a substitute for instead of an addition to those qualities which in the struggle of life bring success to the ordinary man without your advantages. Your college training confers no privilege upon you save as tested by the use you make of it. It puts upon you the obligation to show yourself better able to do certain

things than your fellows who have not had your advantages. If it has served merely to make you believe that you are to be excused from effort in after life, that you are to be excused from contact with the actual world of men and events, then it will prove a curse and not a blessing. If on the other hand you treat your education as a weapon the more in your hands, a weapon to fit you to do better in the hard struggle of effort, and not as excusing you in any way from taking part in practical fashion in that struggle, then it will be a benefit to you.

Let each of you college men remember in after life that in the fundamentals he is very much like his fellows who have not been to college, and that if he is to achieve results, instead of confining himself exclusively to disparagement of other men who have achieved them, he must manage to come to some kind of working agreement with these fellows of his. There are times, of course, when it may be the highest duty of a citizen to stand alone or practically alone. But if this is a man's normal attitude—if normally he is unable to work in combination with a considerable body of his fellows—it is safe to set him down as unfit for useful service in a democracy.

In popular government results worth having can be achieved only by men who combine worthy ideals with practical good sense; who are resolute to accomplish good purposes, but who can accommodate themselves to the give and take necessary where work has to be done, as almost all important work must necessarily be done, by combination. Moreover, remember that normally the prime object of political life should be to achieve results and not merely to issue manifestoes—save, of course, where the issuance of such manifestoes helps to achieve the results. It is a very bad thing to be morally callous, for moral callousness is disease. But inflammation of the conscience may be just as unhealthy so far as the public is concerned; and if a man's



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conscience is always telling him to do something foolish he will do well to mistrust its workings. The religious man who is most useful is not he whose sole care is to save his own soul, but the man whose religion bids him strive to advance decency and clean living and to make the world a better place for his fellows to live in; and all this is just as true of the ordinary citizen in the performance of the ordinary duties of political life. . . .

In short, you college men, be doers rather than critics of the deeds that others do. Stand stoutly for your ideals; but keep in mind that they can only be realized, even partially, by practical methods of achievement. Remember always that this republic of ours is a very real democracy, and that you can only win success by showing that you have the right stuff in you. The college man, the man of intellect and training, should take the lead in every fight for civic and social righteousness. He can take that lead only if in a spirit of thoroughgoing democracy he takes his place among his fellows, not standing aloof from them, but mixing with them, so that he may know, may feel, may sympathize with their hopes, their ambitions, their principles—and even their prejudices—as an American among Americans, as a man among men.

[*From a letter on the opening of the Carnegie Institute, Pittsburg, Pa., dated Washington, April 11, 1907.*]

Wealth is put to a noble use when applied to purposes such as those the Carnegie Institute is so well designed to serve. Every such institute, every foundation designed to serve the educational uplifting of our people, represents just so much gain for American life, just so much credit

for us collectively as a nation. The success of our Republic is predicated upon the high individual efficiency of the average citizen, and the Carnegie Institute is one of those institutions which tends to bring about this high individual efficiency. Many things go to make up such efficiency. There must be a sound body; there must be physical hardihood and address in the use of trained nerve and muscle. There must also be a high degree of trained intellectual development, a high degree of that intelligence which can only be obtained when there is both power to act on individual initiative and power to act in disciplined co-ordination with others. And finally there must be that training on the moral side which means that production in the average citizen of a high type of character—the character which sturdily insists upon rights, and no less whole-heartedly and in the fullest fashion recognizes the fact that the performance of duty to others stands even ahead of the insistence upon one's own rights.

*[A letter to the National Arbitration and Peace Congress, New York, April 15, 1907.]*

In this letter of mine I can do little more than wish you and your association godspeed in your efforts. My sympathy with the purposes you have at heart is both strong and real, and by right of it I shall make to you some suggestions as to the practical method of accomplishing the ends we all of us have in view. First and foremost, I beseech you to remember that it is our bounden duty to work for peace, yet it is even more our duty to work for righteousness and justice. It is "righteousness that exalts the nation," and though normally peace is the handmaid of righteousness, yet, if they are ever at odds, it is righteous-

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ness whose cause we must espouse. In the second place, I again earnestly ask that all good and earnest men who believe strongly in the cause, but who have not themselves to bear the responsibility of upholding the nation's honor, shall not by insisting upon the impossible put off the day when the possible can be accomplished. The peoples of the world have advanced unequally along the road that leads to justice and fair dealing one with another (exactly as there has been unequal progress in securing such justice by each within its own borders), and the road stretches far ahead even of the most advanced. Harm and not good would result if the most advanced nations, those in which most freedom for the individual is combined with most efficiency in securing orderly justice as between individuals, should by agreement disarm and place themselves at the mercy of other peoples less advanced, of other peoples still in the stage of military barbarism or military despotism. Anything in the nature of general disarmament would do harm and not good if it left the civilized and peace-loving peoples, those with the highest standards of municipal and international obligation and duty, unable to check the other peoples who have no such standards, who acknowledge no such obligations.

Finally, it behooves all of us to remember, and especially those of us who either make or listen to speeches, that there are few more mischievous things than the custom of uttering or applauding sentiments which represent mere oratory and which are not, and cannot be, and have not been, translated from words into deeds. An impassioned oration about peace which includes an impassioned demand for something which the man who makes the demand either knows or ought to know cannot, as a matter of fact, be done, represents not gain, but loss, for the cause of peace; for even the noblest cause is marred by advocacy which is either insincere or foolish.

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These warnings that I have uttered do not mean that I believe we can do nothing to advance the cause of international peace. On the contrary, I believe that we can do much to advance it, provided only we act with sanity, with self-restraint, with power, which must be the prime qualities in the achievement of any reform. The nineteenth century saw, on the whole, a real and great advance in the standard of international conduct, but as among civilized nations and by strong nations toward weaker and more backward peoples. The twentieth century will, I believe, witness a much greater advance in the same direction. The United States has a right to speak on behalf of such a cause, and to ask that its course during the half dozen opening years of the century be accepted as a guarantee of the truth of its professions. During these six years we can conscientiously say that without sacrificing our own rights we have yet scrupulously respected the rights of all other peoples. With the great military nations of the world, alike in Europe and in that newest Asia which is also the oldest, we have preserved a mutually self-respecting and kindly friendship. In the Philippine Islands we are training a people in the difficult art of self-government with more success than those best acquainted with the facts had dared to hope. We are doing this because we have acted in a spirit of genuine disinterestedness, of genuine and single-minded purpose to benefit the islanders, and, I may add, in a spirit wholly untainted by that silly sentimentality which is often more dangerous to both the subject and the object than downright iniquity. In Panama we are successfully performing what is to be the greatest engineering feat of the ages, and while we are assuming the whole burden of the work, we have explicitly pledged ourselves that the use is to be free for all mankind. In the islands of the Caribbean we have interfered not as conquerors, but solely to avert the need of conquest. The United States army is at this



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moment in Cuba, not as an act of war, but to restore Cuba to the position of a self-governing republic. With Santo Domingo we have just negotiated a treaty especially designed to prevent the need of any interference either by us or by any foreign nation with the internal affairs of the island, while at the same time securing to honest creditors their debts and to the government of the islands a secured income, and giving to the islanders themselves the chance, if only they will take advantage of it, to achieve the internal peace they so sorely need. Mr. Root's trip through South America marked the knitting together in the bonds of self-respecting friendship of all the republics of this continent; it marked a step toward the creation among them of a community of public feeling which will tell for justice and peace throughout the Western Hemisphere. By the joint good offices of Mexico and ourselves we averted one war in Central America and did what we could to avert another, although we failed. We have more than once, while avoiding officious international meddling, shown our readiness to help other nations secure peace among themselves. A difficulty which we had with our friendly neighbor to the south of us we solved by referring it to arbitration at The Hague. A difficulty which we had with our friendly neighbor to the north of us we solved by the agreement of a joint commission composed of representatives of the two peoples in interest. We try to avoid meddling in affairs that are not our concern, and yet to have our views heard where they will avail on behalf of fair dealing and against cruelty and oppression. We have concluded certain arbitration treaties. I only regret that we have not concluded a larger number.

Our representatives will go to the second peace conference at The Hague instructed to help in every practicable way to bring some steps nearer completion the great work which the first conference began. It is idle to expect that a task so tremendous can be settled by one or two confer-

ences, and those who demand the impossible from such a conference not only prepare acute disappointment for themselves, but by arousing exaggerated and baseless hopes which are certain to be disappointed play the game of the very men who wish the conference to accomplish nothing. It is not possible that the conference should go more than a certain distance further in the right direction. Yet I believe that it can make real progress on the road toward international justice, peace and fair dealing. One of the questions, although not to my mind one of the most important, which will be brought before the conference will be that of the limitation of armaments. The United States, owing to its peculiar position, has a regular army so small as to be infinitesimal when compared to that of any other first-class power. But the circumstances which enable this to be so are peculiar to our case, and do not warrant us in assuming the offensive attitude of schoolmasters toward other nations. We are no longer enlarging our navy. We are simply keeping up its strength, very moderate indeed when compared with our wealth, population and coast line, for the addition of one battleship a year barely enables us to make good the units which become obsolete. The most practicable step in diminishing the burden of expense caused by the increasing size of naval armaments would, I believe, be an agreement limiting the size of all ships hereafter to be built, but hitherto it has not proved possible to get other nations to agree with us on this point.

More important than reducing the expense of the implements of war is the question of reducing the possible causes of war, which can most effectually be done by substituting other methods than war for the settlement of disputes. Of those other methods the most important which is now attainable is arbitration. I do not believe that in the world as it actually is it is possible for any nation to agree to arbitrate all difficulties which may arise between itself and other

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nations; but I do believe that there can be at this time a very large increase in the classes of cases which it is agreed shall be arbitrated, and that provision can be made for greater facility and certainty of arbitration. I hope to see adopted a general arbitration treaty among the nations, and I hope to see The Hague court greatly increased in power and permanency, and the judges in particular made permanent and given adequate salaries, so as to make it increasingly probable that in each case that may come before them they will decide between the nations, great or small, exactly as a judge within our own limits decides between the individuals, great or small, who come before him. Doubtless many other matters will be taken up at The Hague, but it seems to me that this of a general arbitration treaty is perhaps the most important.

[*A letter on "undesirable citizens," April 22, 1907.*]

I have received your letter of the 19th instant, in which you inclose the draft of the formal letter which is to follow. I have been notified that several delegations, bearing similar requests, are on the way hither. In the letter you, on behalf of the Cook County Moyer-Haywood conference, protest against certain language I used in a recent letter, which you assert to be designed to influence the course of justice in the case of the trial for murder of Messrs. Moyer and Haywood. I entirely agree with you that it is improper to endeavor to influence the course of justice, whether by threats or in any similar manner. For this reason I have regretted most deeply the action of such organizations as your own in undertaking to accomplish this very result in the very case of which you speak. For instance, your letter.

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is headed "Cook County Moyer-Haywood-Pettibone Conference," with the headlines, "Death-Cannot-Will-Not-and-Shall-Not Claim Our Brothers." This shows that you and your associates are not demanding a fair trial, or working for a fair trial, but are announcing in advance that the verdict shall only be one way, and that you will not tolerate any other verdict. Such action is flagrant in its impropriety, and I join heartily in condemning it.

But it is a simple absurdity to suppose that because any man is on trial for a given offence he is therefore to be freed from all criticisms upon his general conduct and manner of life. In my letter to which you object, I referred to a certain prominent financier, Mr. Harriman, on the one hand, and to Messrs. Moyer, Haywood and Debs, on the other, as being equally undesirable citizens. It is as foolish to assert that this was designed to influence the trial of Moyer and Haywood as to assert that it was designed to influence the suits that have been brought against Mr. Harriman. I neither expressed nor indicated any opinion as to whether Messrs. Moyer and Haywood were guilty of the murder of Governor Steunenberg. If they are guilty, they certainly ought to be punished. If they are not guilty, they certainly ought not to be punished.

But no possible outcome either of the trial or the suits can affect my judgment as to the undesirability of the type of citizenship of those whom I mentioned. Messrs. Moyer, Haywood and Debs stand as representatives of those men who have done as much to discredit the labor movement as the worst speculative financiers or most unscrupulous employers of labor and debauchers of legislatures have done to discredit honest capitalists and fair-dealing business men.

They stand as the representatives of these men who, by their public utterances and manifestoes, by the utterances of the papers they control or inspire, and by the words and deeds of those associated with or subordinated to them,



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habitually appear as guilty of incitement to or apology for bloodshed and violence.

If this does not constitute undesirable citizenship then there can never be any undesirable citizens. The men whom I denounce represent the men who have abandoned that legitimate movement for the uplifting of labor with which I have the most hearty sympathy; they have adopted practices which cut them off from those who lead this legitimate movement. In every way I shall support the lawabiding and upright representatives of labor, and in no way can I better support them than by drawing the sharpest possible line between them on the one hand and on the other hand those preachers of violence who are themselves the worst foes of the honest laboring man.

Let me repeat my deep regret that any body of men should so far forget their duty to their country as to endeavor, by the formulation of societies and in other ways, to influence the course of justice in this matter. I have received many such letters as yours. Accompanying them were newspaper clippings announcing demonstrations, parades and mass meetings designed to show that the representatives of labor, without regard to the facts, demand the acquittal of Messrs. Haywood and Moyer. Such meetings can, of course, be designed only to coerce court or jury in rendering a verdict, and they therefore deserve all the condemnation which you in your letters say should be awarded to those who endeavor improperly to influence the course of justice.

You would, of course, be entirely within your rights if you merely announced that you thought Messrs. Moyer and Haywood were "desirable citizens," though in such a case I should take frank issue with you and should say that, wholly without regard to whether or not they are guilty of the crime for which they are now being tried, they represent as thoroughly undesirable a type of citizenship as can

be found in this country; a type which, in the letter to which you so unreasonably take exception, I showed not to be confined to any one class, but to exist among some representatives of great capitalists as well as among some representatives of wage workers.

In that letter I condemned both types. Certain representatives of the great capitalists in turn condemned me for including Mr. Harriman in my condemnation of Messrs. Moyer and Haywood. Certain of the representatives of labor in their turn condemned me because I included Messrs. Moyer and Haywood as undesirable citizens together with Mr. Harriman. I am as profoundly indifferent to the condemnation in one case as in the other. I challenge as a right the support of all good Americans, whether wage earners or capitalists, whatever their occupation or creed, or in whatever portion of the country they live, when I condemn both the types of bad citizenship which I have held up to reprobation. It seems to me a mark of utter insincerity to fail thus to condemn both, and to apologize for either robs the man thus apologizing of all right to condemn any wrongdoing in any men, rich or poor, in public or in private life.

You say you ask for a "square deal" for Messrs. Moyer and Haywood. So do I. When I say "square deal" I mean a square deal to every one; it is equally a violation of the policy of the square deal for a capitalist to protest against denunciation of a capitalist who is guilty of wrongdoing, and for a labor leader to protest against the denunciation of a labor leader who has been guilty of wrongdoing. I stand for equal justice to both, and so far as in my power lies I shall uphold justice whether the man accused of guilt has behind him the wealthiest corporations, the greatest aggregations of riches in the country, or whether he has behind him the most influential labor organization in the country.

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*[Address at the opening of the Jamestown Exposition, Norfolk, Va., April 26, 1907.]*

At the outset I wish to say a word of special greeting to the representatives of the foreign governments here present. They have come to assist us in celebrating what was in very truth the birthday of this nation, for it was here that the colonists first settled, whose incoming, whose growth from their own loins and by the addition of newcomers from abroad, was to make the people which one hundred and sixty-nine years later assumed the solemn responsibilities and weighty duties of complete independence.

In welcoming all of you I must say a special word, first to the representative of the people of Great Britain and Ireland. The fact that so many of our people, of whom as it happens I myself am one, have but a very small portion of English blood in our veins, in no way alters the other fact that this nation was founded by Englishmen, by the Cavalier and the Puritan. Their tongue, law, literature, the fund of their common thought, made an inheritance which all of us share, and marked deep the lines along which we have developed. It was the men of English stock who did most in casting the mould into which our national character was run.

Let me furthermore greet all of you, the representatives of the people of Continental Europe. From almost every nation of Europe we have drawn some part of our blood, some part of our traits. This mixture of blood has gone on from the beginning, and with it has gone on a kind of development unexampled among peoples of the stocks from which we spring; and hence to-day we differ sharply from, and yet in some ways are fundamentally akin to, all of the nations of Europe.

Again, let me bid you welcome, representatives of our sister republics of this continent. In the larger aspect your interests and ours are identical. Your problems and ours are in large part the same; and as we strive to settle them I pledge you herewith on the part of this nation the heartiest friendship and good will.

Finally, let me say a special word of greeting to those representatives of the Asiatic nations who make up that newest East which is yet the most ancient East, the East of time immemorial. In particular, let me express a word of hearty welcome to the representative of the mighty island empire of Japan, that empire which, in learning from the West, has shown that it had so much, so very much, to teach the West in return.

To all of you here gathered I express my thanks for your coming, and I extend to you my earnest wishes for the welfare of your several nations. The world has moved so far that it is no longer necessary to believe that one nation can rise only by thrusting another down. All far-sighted statesmen, all true patriots, now earnestly wish that the leading nations of mankind, as in their several ways they struggle constantly toward a higher civilization, a higher humanity, may advance hand in hand, united only in a generous rivalry to see which can best do its allotted work in the world. I believe that there is a rising tide in human thought which tends for righteous international peace; a tide which it behooves us to guide through rational channels to sane conclusions; and all of us here present can well afford to take to heart St. Paul's counsel: "If it be possible, as much as lieth in you, live peaceably with all men."

We have met to-day to celebrate the opening of the exposition which itself commemorates the first permanent settlement of men of our stock in Virginia, the first beginning of what has since become this mighty Republic. Three



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hundred years ago a handful of English adventurers, who had crossed the ocean in what we should now call cockle boats, as clumsy as they were frail, landed in the great wooded wilderness, the Indian-haunted waste, which then stretched down to the water's edge along the entire Atlantic coast. They were not the first men of European race to settle in what is now the United States, for there were already Spanish settlements in Florida and on the headwaters of the Rio Grande; and the French, who at almost the same time were struggling up the St. Lawrence, were likewise destined to form permanent settlements on the Great Lakes and in the valley of the mighty Mississippi before the people of English stock went westward of the Alleghenies. Moreover, both the Dutch and the Swedes were shortly to found colonies between the two sets of English colonies, those that grew up around the Potomac and those that grew up on what is now the New England coast. Nevertheless, this landing at Jamestown possesses for us of the United States an altogether peculiar significance, and this without regard to our several origins. The men who landed at Jamestown and those who, thirteen years later, landed at Plymouth, all of English stock, and their fellow settlers who during the next few decades streamed in after them, were those who took the lead in shaping the life history of this people in the Colonial and Revolutionary days. It was they who bent into definite shape our nation while it was still young enough most easily, most readily, to take on the characteristics which were to become part of its permanent life habit.

Yet let us remember that while this early English Colonial stock has left deeper than all others upon our national life the mark of its strong twin individualities, the mark of the Cavalier and of the Puritan—nevertheless, this stock, not only from its environment but also from the presence with it of other stocks, almost from the beginning began to

be differentiated strongly from any European people. As I have already said, about the time the first English settlers landed here the Frenchman and the Spaniard, the Swede and the Dutchman, also came hither as permanent dwellers, who left their seed behind them to help shape and partially to inherit our national life. The German, the Irishman and the Scotchman came later, but still in Colonial times. Before the outbreak of the Revolution the American people, not only because of their surroundings, physical and spiritual, but because of the mixture of blood that had already begun to take place, represented a new and distinct ethnic type. This type has never been fixed in blood. All through the Colonial days new waves of immigration from time to time swept hither across the ocean, now from one country, now from another. The same thing has gone on ever since our birth as a nation; and for the last sixty years the tide of immigration has been at the full. The newcomers are soon absorbed into our eager national life, and are radically and profoundly changed thereby, the rapidity of their assimilation being marvellous. But each group of newcomers, as it adds its blood to the life, also changes it somewhat, and this change and growth and development have gone on steadily, generation by generation, throughout three centuries.

The pioneers of our people who first landed on these shores on that eventful day three centuries ago had before them a task which during the early years was of heartbreaking danger and difficulty. The conquest of a new continent is iron work. People who dwell in old civilizations and find that therein so much of humanity's lot is hard are apt to complain against the conditions as being solely due to man, and to speak as if life could be made easy and simple if there were but a virgin continent in which to work. It is true that the pioneer life was simpler, but it was certainly not easier. As a matter of fact the first work of the pio-

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neers in taking possession of a lonely wilderness is so rough, so hard, so dangerous, that all but the strongest spirits fail. The early iron days of such a conquest search out alike the weak in body and the weak in soul. In the warfare against the rugged sternness of primeval nature, only those can conquer who are themselves unconquerable. It is not until the first bitter years have passed that the life becomes easy enough to invite a mass of newcomers, and so great are the risk, hardship and toil of the early years that there always exists a threat of lapsing back from civilization.

The history of the pioneers of Jamestown, of the founders of Virginia, illustrates the truth of all this. Famine and pestilence and war menaced the little band of daring men who had planted themselves alone on the edge of a frowning continent. Moreover, as men ever find, whether in the tiniest frontier community or in the vastest and most highly organized and complex civilized society, their worst foes were in their own bosoms. Dissension, distrust, the inability of some to work and the unwillingness of others, jealousy, arrogance and envy, folly and laziness—in short all the shortcomings with which we have to grapple now—were faced by those pioneers, and at moments threatened their whole enterprise with absolute ruin. It was some time before the ground on which they had landed supported them, in spite of its potential fertility, and they looked across the sea for supplies. At one moment so hopeless did they become that the whole colony embarked, and was only saved from abandoning the country by the opportune arrival of help from abroad.

At last they took root in the land, and were already prospering when the Pilgrims landed at Plymouth. In a few years a great inflow of settlers began. Four of the present states of New England were founded. Virginia waxed apace. The Carolinas grew up to the south of it and Maryland to the north of it. The Dutch colonies between, which

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had already absorbed the Swedish, were in their turn absorbed by the English. Pennsylvania was founded, and, later still, Georgia. There were many wars with the Indians and with the dauntless captains whose banners bore the lilies of France. At last the British flag flew without a rival in all Eastern North America. Then came the successful struggle for national independence.

For half a century after we became a separate nation there was comparatively little immigration to this country. Then the tide once again set hither, and has flowed in ever increasing size until in each of the last three years a greater number of people came to these shores than had landed on them during the entire Colonial period. Generation by generation these people have been absorbed into the national life. Generally their sons, almost always their grandsons, are indistinguishable from one another and from their fellow-Americans descended from the Colonial stock. For all alike the problems of our existence are fundamentally the same, and for all alike these problems change from generation to generation.

In the Colonial period, and for at least a century after its close, the conquest of the continent, the expansion of our people westward, to the Alleghenies, then to the Mississippi, then to the Pacific, was always one of the most important tasks, and sometimes the most important, in our national life. Behind the first settlers the conditions grew easier, and in the older settled regions of all the colonies life speedily assumed much of comfort and something of luxury, and though generally it was on a much more democratic basis than life in the Old World, it was by no means democratic when judged by our modern standards, and here and there, as in the tidewater regions of Virginia, a genuine aristocracy grew and flourished. But the men who broke ground in the virgin wilderness, whether on the Atlantic Coast or in the interior, fought hard for mere life.



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In the early stages the frontiersman had to do battle with the savage, and when the savage was vanquished there remained the harder strain of war with the hostile forces of soil and climate, with flood, fever and famine. There were sickness and bitter weather; there were no roads; there was a complete lack of all but the very roughest and most absolute necessities. Under such circumstances the men and women who made ready the continent for civilization were able themselves to spend but little time in doing aught but the rough work which was to make smooth the ways of their successors. In consequence, observers whose insight was spoiled by lack of sympathy always found both the settlers and their lives unattractive and repellent. In "Martin Chuzzlewit" the description of America, culminating in the description of the frontier town of Eden, was true and life-like from the standpoint of one content to look merely at the outer shell, and yet it was a community like Eden that gave birth to Abraham Lincoln! It was men such as were therein described from whose loins Andrew Jackson sprang.

Hitherto each generation among us had its allotted task, now heavier, now lighter. In the Revolutionary War the business was to achieve independence. Immediately afterward there was an even more momentous task; that to achieve the national unity and the capacity for orderly development, without which our liberty, our independence, would have been a curse and not a blessing. In each of these two contests, while there were many great leaders from different states, it is but fair to say that the foremost place was taken by the soldiers and the statesmen of Virginia; and to Virginia was reserved the honor of producing the hero of both movements, the hero of the war, and of the peace that made good the results of the war—George Washington; while the two great political tendencies of the time can be symbolized by the names of two other great Virginians—Jefferson and Marshall—from one of whom we

inherit the abiding trust in the people which is the foundation stone of democracy, and from the other the power to develop on behalf of the people a coherent and powerful government, a genuine and representative nationality.

Two generations passed before the second great crisis of our history had to be faced. Then came the Civil War, terrible and bitter in itself and in its aftermath; but a struggle from which the nation finally emerged united in fact as well as in name, united forever. Oh, my hearers, my fellow countrymen, great indeed has been our good fortune; for as time clears away the mists that once shrouded brother from brother and made each look "as through a glass darkly" at the other, we can all feel the same pride in the valor, the devotion and the fealty toward the right as it was given to each to see the right, shown alike by the men who wore the blue and by the men who wore the gray. Rich and prosperous though we are as a people, the proudest heritage that each of us has, no matter where he may dwell, North or South, East or West, is the immaterial heritage of feeling, the right to claim as his own all the valor and all the steadfast devotion to duty shown by the men of both the great armies, of the soldiers whose leader was Grant, and the soldiers whose leader was Lee. The men and the women of the Civil War did their duty bravely and well in the days that were dark and terrible and splendid. We, their descendants, who pay proud homage to their memories and glory in the feats of might of one side no less than of the other, need to keep steadily in mind that the homage which counts is the homage of heart and of hand, and not of the lips, the homage of deeds and not of words only. We, too, in our turn, must prove our truth by our endeavor. We must show ourselves worthy sons of the men of the mighty days by the way in which we meet the problems of our own time. We carry our heads high because our fathers did well in the years that tried men's souls; and we

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must in our turn so bear ourselves that the children who come after us may feel that we too have done our duty.

We cannot afford to forget the maxim upon which Washington insisted, that the surest way to avert war is to be prepared to meet it. Nevertheless, the duties that most concern us of this generation are not military, but social and industrial. Each community must always dread the evils which spring up as attendant upon the very qualities which give it success. We of this mighty Western Republic have to grapple with the dangers that spring from popular self-government tried on a scale incomparably vaster than ever before in the history of mankind, and from an abounding material prosperity greater also than anything which the world has hitherto seen.

As regards the first set of dangers, it behooves us to remember that men can never escape being governed. Either they must govern themselves or they must submit to being governed by others. If from lawlessness or fickleness, from folly or self-indulgence, they refuse to govern themselves, then most assuredly in the end they will have to be governed from the outside. They can prevent the need of government from without only by showing that they possess the power of government from within. A sovereign cannot make excuses for his failures; a sovereign must accept the responsibility for the exercise of the power that inheres in him; and where, as is true in our Republic, the people are sovereign, then the people must show a sober understanding and a sane and steadfast purpose if they are to preserve that orderly liberty upon which as a foundation every republic must rest.

In industrial matters our enormous prosperity has brought with it certain grave evils. It is our duty to try to cut out these evils without at the same time destroying our wellbeing itself. This is an era of combination alike in the world of capital and in the world of labor. Each

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kind of combination can do good, and yet each, however powerful, must be opposed when it does ill. At the moment the greatest problem before us is how to exercise such control over the business use of vast wealth, individual, but especially corporate, as will insure its not being used against the interest of the public, while yet permitting such ample legitimate profits as will encourage individual initiative. It is our business to put a stop to abuses and to prevent their recurrence, without showing a spirit of mere vindictiveness for what has been done in the past. In John Morley's brilliant sketch of Burke he lays especial stress upon the fact that Burke more than almost any other thinker or politician of his time realized the profound lesson that in politics we are concerned not with barren rights but with duties; not with abstract truth but with practical morality. He especially eulogizes the way in which in his efforts for economic reform Burke combined unshakable resolution in pressing the reform with a profound temperateness of spirit which made him, while bent on the extirpation of the evil system, refuse to cherish an unreasoning and vindictive ill will toward the men who had benefited by it. Said Burke, "If I cannot reform with equity, I will not reform at all. . . . (There is) a state to preserve as well as a state to reform."

This is the exact spirit in which this country should move to the reform of abuses of corporate wealth. The wrongdoer, the man who swindles and cheats, whether on a big scale or a little one, shall receive at our hands mercy as scant as if he committed crimes of violence or brutality. We are unalterably determined to prevent wrongdoing in the future; we have no intention of trying to wreak such an indiscriminate vengeance for wrongs done in the past as would confound the innocent with the guilty. Our purpose is to build up rather than to tear down. We show ourselves the truest friends of property when we make it evident that we will not tolerate the abuses of property. We are steadily



bent on preserving the institution of private property; we combat every tendency toward reducing the people to economic servitude; and we care not whether the tendency is due to a sinister agitation directed against all property, or whether it is due to the actions of those members of the predatory classes whose anti-social power is immeasurably increased because of the very fact that they possess wealth.

Above all, we insist that while facing changed conditions and new problems, we must face them in the spirit which our forefathers showed when they founded and preserved this Republic. The cornerstone of the Republic lies in our treating each man on his worth as a man, paying no heed to his creed, his birthplace or his occupation, asking not whether he is rich or poor, whether he labors with head or hand; asking only whether he acts decently and honorably in the various relations of his life, whether he behaves well to his family, to his neighbors, to the state. We base our regard for each man on the essentials and not the accidents. We judge him not by his profession, but by his deeds; by his conduct, not by what he has acquired of this world's goods. Other republics have fallen, because the citizens gradually grew to consider the interests of a class before the interests of the whole; for when such was the case it mattered little whether it was the poor who plundered the rich or the rich who exploited the poor; in either event the end of the republic was at hand. We are resolute in our purpose not to fall into such a pit. This great Republic of ours shall never become the government of a plutocracy, and it shall never become the government of a mob. God willing, it shall remain what our fathers who founded it meant it to be—a government in which each man stands on his worth as a man, where each is given the largest personal liberty consistent with securing the wellbeing of the whole, and where, so far as in us lies, we strive continually to secure for each man such equality of opportunity that in the

strife of life he may have a fair chance to show the stuff that is in him. We are proud of our schools and of the trained intelligence they give our children the opportunity to acquire. But what we care for most is the character of the average man; for we believe that if the average of character in the individual citizen is sufficiently high, if he possesses those qualities which make him worthy of respect in his family life and in his work outside, as well as the qualities which fit him for success in the hard struggle of actual existence—that if such is the character of our individual citizenship, there is literally no height of triumph unattainable in this vast experiment of government by, of and for a free people.

*[From an address at the unveiling of the McClellan statue, Washington, May 2, 1907.]*

To General McClellan it was given to command in some of the hardest fought battles and most important campaigns in the great war of this hemisphere, so that his name will be forever linked with the mighty memories that arise when we speak of Antietam and South Mountain, Fair Oaks and Malvern, so we never can speak of the great Army of the Potomac without having rise before us the figure of General McClellan, the man who organized and first led it. There was also given to him the peculiar gift—one that is possessed by but very few men—to combine the qualities that won him the enthusiastic love and admiration of the soldiers who fought with and under him and the qualities that in civil life endeared him peculiarly to all who came in contact with him.

Let me say a word of acknowledgment of a special kind to the committee which is responsible for the statue. It

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has been said of some modern statuary that it added a new terror to death, but I wish on behalf of those who live in the capital of the nation to express my very profound acknowledgments to those who had the good taste to choose a great sculptor to do this work. I thank them for having erected here, in so well chosen a site, a statue which, not only because of the man it commemorates, but because of its own intrinsic worth, adds to the nobility and beauty of the capital city of the country.

We have become accustomed to accepting as a matter of course certain things which would be wellnigh impossible in any country save ours, so that it seems most natural that the President of the United States, when he drives down to take part in a celebration like this should have as his personal aids both the sons of the men who wore the blue and the sons of the men who wore the gray. As Americans, when we glory in what was done under Grant, Sherman, Thomas, Sheridan, McClellan, Farragut, we can no less glory in the valor and the devotion to duty as it was given to them to see the duty of the men who fought under Lee and "Stonewall" Jackson and the Johnsons and Stewart and Morgan.

We have listened recently to a great deal of talk about peace. It is the duty of all of us to strive for peace, provided that it comes on the right terms. I believe that the man who really does the best work for the state in peace is the very man who at need will do well in war. If peace is merely another name for self-indulgence, for sloth, for timidity, for the avoidance of duty, have none of it. Seek the peace that comes to the just man armed, who will dare to defend his rights if the need should arise. Seek the peace granted to him who will wrong no man and will not submit to wrong in return. Seek the peace that comes to us as the peace of righteousness, the peace of justice. Ask peace because your deeds and your powers warrant you in asking it,

and do not put yourself in the position to crave it as something to be granted or withheld at the whim of another.

If there is one thing which we should wish as a nation to avoid it is the teaching of those who would reinforce the lower promptings of our hearts and so teach us to seek only a life of effortless ease, of mere material comfort. The material development of this country, of which we have a right to be proud, provided that we keep our pride rational and within measure, brings with it certain great dangers, and one of those dangers is the confounding of means and ends. Material development means nothing to a nation as an end in itself. If America is to stand simply for the accumulation of what tells for comfort and luxury, then it will stand for little indeed when looked at through the vistas of the ages. America will stand for much provided only that it treats material comfort, material luxury and the means for acquiring such, as the foundation on which to build the real life, the life of spiritual and moral effort and achievement.

The rich man who has done nothing but accumulate riches is entitled to but the scantiest consideration; to men of real power of discernment he is an object rather of contempt than of envy. The test of a fortune should be twofold—how it was earned and how it is spent. It is with the nation as it is with the individual. Looking back through history, the nation that we respect is invariably the nation that struggled, the nation that strove toward a high ideal, the nation that recognized in an obstacle something to be overcome and not something to be shirked. The nation is but the aggregate of the individuals, and what is true of national life is and must be true of each of us in his individual life. The man renders but a poor service to nation or to individual who preaches rest, ease, absence of endeavor, as what that nation or that individual should strive after.

Both you men who fought in blue and your brothers who



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fought in gray against you, as you look back in your lives through the years that have passed, what is it in those years that you most glory in? The times of ease, the times of fatness, the times when everything went smoothly with you? Of course not; because you are men, because you are moved by the spirit of men. What you glory in, what you hope to hand down as undying memories to your children, are the things that were done in the days that brought little pleasure with them save the grim consciousness of having done each man his duty as his duty needed to be done. Because in those years you had it in you dauntlessly to do your share in the work allotted to you, your children and your children's children rise up to call you blessed. Who among you now would barter the memories of the dark years from '61 to '65 for any gift that could be given? Not a man among you. You have won the right to feel a pride that none other of your countrymen can feel, and you won that right because you sought not the path of ease, but the path of rough, disagreeable, irksome and dangerous duty. . . .

America must rise level to the ideals of the founders of the nation when they started this mighty Republic on the road of self-government. Those ideals in their sum were to found here a government of the people, by the people, where no one man should wrong his brother, where the nation should wrong no outsider, and should be able to resist aggression from without. I hope to see this nation play an ever growing part in the affairs of the world. It cannot play that part unless it is willing to accept the responsibilities that go with it.

We cannot do our first and primary duty at home within our own borders unless we strive measurably to realize certain ideals. By this I do not mean merely to talk about them at Fourth of July celebrations; to speak of them and applaud the speech, and then go home and have neither speaker nor hearer practice what has thus virtuously been

preached. We should say and applaud only what we believe in. And having said it, and having applauded it when said, we should try to put it into practice. When we speak of liberty, when we praise it, let us try to see that in actual practice we achieve it. When we speak of fraternity, of brotherhood, let us exercise each for himself, the qualities that make for brotherhood, for fraternity. When we speak of equality, let us try to realize it in the spirit of Abraham Lincoln, who pointed out that there was, of course, a certain sense in which men, are not and cannot be equal, but who realized by his life and his deeds the profound truth that in the larger sense, in the real, the all-important sense, there can be and must be an equality among all men. This equality we of the American Republic must seek to secure among our fellow citizens. It is an equality of rights before the law; a measurable equality of opportunity, so far as we can secure it, for each man to do the best that there is in him without harming his fellows, and without hindrance from his fellows; and finally, and most important, it is that equality, which we should prize above all else, the equality of self-respect and of mutual respect among each and all of our citizens.

*[From an address before the Friends' Select School, Washington, May 25, 1907.]*

I want to see the boy enjoy himself. The boy at play sometimes exhibits the qualities which determine the kind of a man he will make. If he dislikes his work, if he shirks his studies, he will develop into a great failure in everything else. If he has not character to study he won't have character to play. Play hard while you play and work hard while you work. Right here there is a great lesson for the

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grown-ups as for the younger ones. I want to see you brave and strong and gentle and kind. Those are the qualities that make up good citizenship. I want to see you so conduct yourselves that among your fathers and mothers there will be a feeling of regret, but not of relief, when you are away from home.

When you are out among your playmates, don't be afraid of the little boy who happens to be rude to you. The boy who is too nice to hold his own is not the boy who will grow up to be the best citizen. When you boys grow to manhood I want to see you put the wrongdoer out of the way, and make the man who does wrong feel that you are his superior in strength and character. If you cannot hold your own then you will be a curse in any environment.

The bully, the boy who would maltreat the weaker boy or an animal, is one of the meanest boys in the world. I want to see you protecting those who are weak against those who would oppress the weak. Such a boy when he becomes a citizen will be strong enough to abhor and despise the betrayal of a trust and strong enough to stand for the right. You will find a certain number of boys who have strength and who have misused it by oppressing the boy or girl who is weak. That kind of a boy has a weak streak in him, and has not in him the real strength or the real courage that makes for character. I abhor the boy who uses his strength against those who cannot help themselves.

*[From an address at the unveiling of the monument to General Lawton, Indianapolis, Ind., May 30, 1907.]*

One great problem that we have before us is to preserve the rights of property; and these can only be preserved if we remember that they are in less jeopardy from the so-

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cialist and the anarchist than from the predatory man of wealth. It has become evident that to refuse to invoke the power of the nation to restrain the wrongs committed by the man of great wealth who does evil is not only to neglect the interests of the public, but is to neglect the interests of the man of means who acts honorably by his fellows. The power of the nation must be exerted to stop crimes of cunning no less than crimes of violence.

There can be no halt in the course we have deliberately elected to pursue, the policy of asserting the right of the nation, so far as it has the power, to supervise and control the business use of wealth, especially in its corporate form.

To-day I wish to say a word to you about the first and most important feature of this task, the control of the common carriers doing an interstate business; a control absolutely vested in the nation, while in so far as the common carriers also transport the mails, it is, in my opinion, probable that whether their business is or is not interstate it is to the same extent subject to federal control, under that clause of the Constitution granting to the national government power to establish post roads; and therefore, by necessary implication, power to take all action necessary in order to keep them at the highest point of efficiency.

Every federal law dealing with corporations or with railroads that has been put upon the statute books during the last six years has been a step in advance in the right direction. All action taken by the administration under these and the pre-existing laws has been just and proper. Every suit undertaken during that period has been a suit not merely warranted, but required, by the facts; a suit in the interest of the people as a whole, and, in the long run, particularly in the interest of stockholders as well as in the interest of business men, of property generally. There can be no swerving from the course that has thus been mapped



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out in the legislation actually enacted and in the messages in which I have asked for further legislation.

We best serve the interests of the honest railway men when we announce that we will follow out precisely this course. It is the course of real, of ultimate conservatism.

There will be no halt in the forward movement toward a full development of this policy; and those who wish us to take a step backward or to stand still, if their wishes were realized, would find that they had invited an outbreak of the very radicalism they fear. There must be progressive legislative and administrative action for the correction of the evils which every sincere man must admit to have existed in railroad management in the past.

Such additional legislation as that for which I have asked in the past, and especially that for which I asked in my message at the opening of the last session of Congress, is not merely in the interest of the public, but most emphatically in the interest of every honest railway manager and of all investors or would-be investors in railway securities.

There must be vested in the federal government a full power of supervision and control over the railways doing interstate business; a power in many respects analogous to and as complete as that the government exercises over the national banks. It must possess the power to exercise supervision over the future issuance of stocks and bonds, either through a national incorporation (which I should prefer) or in some similar fashion, such supervision to include the frank publicity of everything which would-be investors and the public at large have a right to know.

The federal government will thus be able to prevent all overcapitalization in the future; to prevent any man hereafter from plundering others by loading railway properties with obligations and pocketing the money instead of spending it in improvements and in legitimate corporate purposes; and any man acting in such fashion should be held to

a criminal accountability. It should be declared contrary to public policy henceforth to allow railroads to devote their capital to anything but the transportation business, certainly not to the hazards of speculation. For the very reason that we desire to favor the honest railroad manager, we should seek to discourage the activities of the man whose only concern with railroads is to manipulate their stocks. The business of railroad organization and management should be kept entirely distinct from investment or brokerage business, especially of the speculative type, and the credit and property of the corporation should be devoted to the extension and betterment of its railroads and to the development of the country naturally tributary to the lines. These principles are fundamental.

Railroads should not be prohibited from acquiring connecting lines, by acquiring stocks, bonds, or other securities of such lines; but it is already well settled as contrary to public policy to allow railroads to acquire control over parallel and competing lines of transportation.

Subject to first giving to the government the power of supervision and control which I have advocated above, the law should be amended so that railroads may be permitted and encouraged to make traffic agreements when these are in the interest of the general public as well as of the railroad corporations making them. These agreements should, of course, be made public in the minutest detail, and should be subject to securing the previous assent of the Interstate Commerce Commission.

The movement to regulate railways by law has come to stay. The people of this country have made up their minds—and wisely made up their minds—to exercise a closer control over all kinds of public service corporations, including railways. Every honestly managed railway will gain and not lose by the policy. The men more anxious to manipulate stocks than to make the management of their roads

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efficient and honest are the only ones who have cause to oppose it.

We who believe in steady and healthy progress stand unalterably for the new era of the widest publicity, and of fair dealing on the part of railroads with stockholders, passengers and shippers. We ask the consent of no man in carrying out this policy; but we gladly welcome the aid of every man in perfecting the law in its details and in securing its enactment and the faithful observance of its wise provisions.

We seek nothing revolutionary. We ask for such laws as in their essence now obtain in the staid old Commonwealth of Massachusetts; such laws as now obtain in England. The purpose of those of us who resolutely believe in the new policy, in its thorough carrying out and in its progressive development, is in no sense punitive or vindictive.

We would be the first to protest against any form of confiscation of property, and whether we protested or not, I may add that the Supreme Court could be trusted in any event to see that there should be nothing done under the guise of regulating roads to destroy property without just compensation or without due process of law.

As a matter of course, we shall punish any criminal whom we can convict under the law; but we have no intention of confounding the innocent many and the guilty few by any ill-judged and sweeping scheme of vengeance. Our aim is primarily to prevent these abuses in the future. Wherever evildoers can be, they shall be brought to justice; and no criminal, high or low, whom we can reach will receive immunity. But the rights of innocent investors should not be jeopardized by legislation or executive action; we sanction no legislation which would fall heavily on them, instead of on the original wrongdoers or beneficiaries of the wrong.

There must be no such rigid laws as will prevent the de-

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velopment of the country, and such development can only be had if investors are offered an ample reward for the risk they take.

We would be the first to oppose any unreasonable restrictions being placed upon the issuance of stocks and bonds, for such would simply hamper the growth of the United States; for a railroad must ultimately stand on its credit. But this does not prevent our demanding that there be lodged in the government power to exercise a jealous care against the inflation of securities and all the evils that come in its train.

The man who builds a great railway and those who invest in it render a great public service; for adequate transportation facilities are a vital necessity to the country. We favor full and ample return to such men; but we do not favor a policy of exploiting the many for the benefit of the few. We favor the railway man who operates his railway upon a straightforward and open business basis, from the standpoint of permanent investment, and who has an interest in its future; we are against only the man who cares nothing for the property after his speculative deal in its securities has been closed. . . .

Ample provision should be made by Congress to enable the Interstate Commerce Commission, by the employment of a sufficient force of experts, to undertake the physical valuation of each and any road in the country, whenever and so soon as in the opinion of the Commission such a valuation of any road would be of value to the Commission in its work.

There are undoubtedly some roads as to which it would be an advantage, from the standpoint of the business of the Commission, to have such a physical valuation as soon as possible.

At the outset let it be understood that physical valuation is no panacea; it is no sufficient measurement of a rate, but



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it will be ultimately needed as an essential instrument in administrative supervision. It will be of use to the commission in connection with the duty of determining the reasonableness of future capitalization, both as one element to enable such a body to come to a right conclusion in the matter, and also as an element to be placed before the investing public to enable this public in its turn to reach a conclusion, though, of course, capitalization must be determined in large measure by future need rather than past investment. . . .

This nation would no more injure securities which have become an important part of the national wealth than it would consider a proposition to repudiate the public debt.

But the public interest requires guarantee against improper multiplication of securities in the future. Reasonable regulations for their issuance should be provided, so as to secure as far as may be that the proceeds thereof shall be devoted to legitimate business purposes. In providing against overcapitalization we shall harm no human being who is honest; and we shall benefit many, for overcapitalization often means an inflation that invites business panic; it always conceals the true relation of the profit earned to the capital invested, creating a burden of interest payments which may redound to the loss alike of the wage earner and the general public, which is concerned in the rates paid by shippers; it damages the small investor, discourages thrift and puts a premium on gambling and business trickery. . . .

The aim of the national government is quite as much to favor and protect honest corporations, honest business men of wealth, as to bring to justice those individuals and corporations representing dishonest methods. Most certainly there will be no relaxation by the government authorities in the effort to get at any great railroad wrecker—any man who by clever swindling devices robs investors, oppresses

wage workers, and does injustice to the general public. But any such move as this is in the interest of honest railway operators, of honest corporations, and of those who, when they invest their small savings in stocks and bonds, wish to be assured that these will represent money honestly expended for legitimate business purposes. To confer upon the national government the power for which I ask would be a check upon overcapitalization and upon the clever gamblers who benefit by overcapitalization. But it alone would mean an increase in the value, an increase in the safety of the stocks and bonds of law-abiding, honestly managed railroads, and would render it far easier to market their securities. . . .

The grave abuses in individual cases of railroad management in the past represent wrongs not merely to the general public, but, above all, wrongs to fair dealing and honest corporations and men of wealth, because they excite a popular anger and distrust which from the very nature of the case tends to include in the sweep of its resentment good and bad alike. From the standpoint of the public I cannot too earnestly say that as soon as the natural and proper resentment aroused by these abuses becomes indiscriminate and unthinking it also becomes not merely unwise and unfair, but calculated to defeat the very ends which those feeling it have in view. There has been plenty of dishonest work by corporations in the past. There will not be the slightest let-up in the effort to hunt down and punish every dishonest man. But the bulk of our business is honestly done.

In the natural indignation the people feel over the dishonesty, it is all-essential that they should not lose their heads and get drawn into an indiscriminate raid upon all corporations, all people of wealth, whether they do well or ill. Out of any such wild movement good will not come, cannot come, and never has come. On the contrary, the

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surest way to invite reaction is to follow the lead of either demagogue or visionary in a sweeping assault upon property values and upon public confidence, which would work incalculable damage in the business world, and would produce such distrust of the agitators that in the revulsion the distrust would extend to honest men who, in sincere and sane fashion, are trying to remedy the evils. . . .

Finally, friends, let us never forget that this is not merely a matter of business, but also a matter of morals. The success of our whole system of government depends upon our discriminating between men, not with reference to whether they are rich or poor, whether they follow one occupation or another, but with reference solely to whether they act as honest and upright citizens should act. Let the local attorneys of the big roads keep out of politics; and when they have to appear before the national or any state legislature let their names be put on a special register, and let their business be aboveboard and open.

There are blackmailers in public life, and the citizen who is honest will war against the man who tries to blackmail a railroad or a big corporation with the same stern determination to punish him as against the man who corruptly favors such corporation. But let the railroad man remember that to purchase immunity in wrongdoing or to defeat blackmail by bribery is the worst and most shortsighted of policies. Let the plain people insist on the one hand on governing themselves and on the other hand on doing exact justice to the railways.

Let the big railroad man scrupulously refrain from any effort to influence politics or government save as it is the duty of every good citizen in legitimate ways to try to influence politics and government; let the people as a whole, in their turn, remember that it is their duty to discriminate in the sharpest way between the railway man who does well and the railway man who does ill; and, above all, to remem-

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ber that the irreparable moral harm done to the body politic by corruption is just as great, whether the corruption takes the form of blackmailing a big corporation or of corruptly doing its bidding.

What we have to demand in ourselves and in our public servants is honesty—honesty to all men; and if we condone dishonesty because we think it is exercised in the interests of the people, we may rest assured that the man thus showing it lacks only the opportunity to exercise it against the interests of the people. The man who on occasion will corruptly do what is wrong in the interests of a big corporation is the very man eager to blackmail that corporation as the opportunity arises.

The man who is on occasion a corruptionist is apt, when the gust of popular feeling blows hard against the corporations he has corruptly served, to be the loudest, most reckless and most violent among those who denounce them.

Hunt such a man out of public life. Hunt him out as remorselessly if he is a blackmailer as if he stands corruptly for special privilege. Demand honesty—absolute, unflinching honesty—together with courage and common sense, in public servant and in business man alike. Make it evident that you will not tolerate in public life a man who discriminates for or against any other save as justice and reason demand it, and that in your attitude toward business men, toward the men who are dealing with the great financial interests of the country, while you intend to secure a sharp reckoning for the wrongdoers, you also intend heartily to favor the men who in legitimate ways are doing good work in the business community—the railway president, the traffic manager or other official, high or low, who is doing all in his power to handle his share in a vast and complicated business to the profit alike of the stockholder and the general public.

Let the man of great wealth remember that, while using



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and enjoying it, he must nevertheless feel that he is in a sense a trustee, and that consistent misuse, whether in acquiring or spending his wealth, is ominous of evil to himself, to others who have wealth and to the nation as a whole.

As for the rest of us, let us guard ourselves against envy as we ask that others guard themselves against arrogance, and remember Lincoln's words of kindly wisdom: "Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

*[From an address at the laying of the cornerstone of the Pilgrims' Memorial Monument, at Provincetown, Mass., August 20, 1907.]*

It is not too much to say that the event commemorated by the monument which we have come here to dedicate was one of those rare events which can, in good faith, be called of world importance. The coming hither of the Puritan three centuries ago shaped the destinies of this continent, and therefore profoundly affected the destiny of the whole world. Men of other races—the Frenchman and the Spaniard, the Dutchman, the German, the Scotchman and the Swede—made settlements within what is now the United States, during the colonial period of our history and before the declaration of independence; and since then there has been an ever-swelling immigration from Ireland and from the mainland of Europe; but it was the Englishman who settled in Virginia and the Englishman who settled in Massachusetts who did most in shaping the lines of our national development.

We cannot as a nation be too profoundly grateful for the

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fact that the Puritan has stamped his influence so deeply on our national life. We need have but scant patience with the men who now rail at the Puritan's faults. They were evident, of course, for it is a quality of strong natures that their failings, like their virtues, should stand out in bold relief; but there is nothing easier than to belittle the great men of the past by dwelling only on the points where they come short of the universally recognized standards of the present. Men must be judged with reference to the age in which they dwell and the work they have to do. The Puritan's task was to conquer a continent; not merely to overrun it, but to settle it, to till it, to build upon it a high industrial and social life; and, while engaged in the rough work of taming the shaggy wilderness, at that very time also to lay deep the immovable foundations of our whole American system of civil, political and religious liberty achieved through the orderly process of law. This was the work allotted him to do; this is the work he did; and only a master spirit among men could have done it.

We have travelled far since his day. That liberty of conscience which he demanded for himself we now realize must be as freely accorded to others as it is resolutely insisted upon for ourselves. The splendid qualities which he left to his children we other Americans who are not of Puritan blood also claim as our heritage. You, sons of the Puritans, and we, who are descended from races whom the Puritans would have deemed alien, we are all Americans together. We all feel the same pride in the genesis, in the history, of our people; and therefore this shrine of Puritanism is one at which we all gather to pay homage, no matter from what country our ancestors sprang.

We have gained some things that the Puritan had not—we of this generation, we of the twentieth century, here in this great republic; but we are also in danger of losing certain things which the Puritan had and which we can by

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no manner of means afford to lose. We have gained a joy of living which he had not, and which it is a good thing for every people to have and to develop. Let us see to it that we do not lose what is more important still; that we do not lose the Puritan's iron sense of duty, his unbending, unflinching will to do the right as it was given him to see the right. It is a good thing that life should gain in sweetness, but only provided that it does not lose in strength. Ease and rest and pleasure are good things, but only if they come as the reward of work well done, of a good fight well won, of strong effort resolutely made and crowned by high achievement. The life of mere pleasure, of mere effortless ease, is as ignoble for a nation as for an individual. The man is but a poor father who teaches his sons that ease and pleasure should be their chief objects in life; the woman who is a mere petted toy, incapable of serious purpose, shrinking from effort and duty, is more pitiable than the veriest overworked drudge. So he is but a poor leader of the people, but a poor national adviser, who seeks to make the nation in any way subordinate effort to ease, who would teach the people not to prize as the greatest blessing the chance to do any work, no matter how hard, if it becomes their duty to do it. To the sons of the Puritans it is almost needless to say that the lesson above all others which Puritanism can teach this nation is the all-importance of the resolute performance of duty. If we are men we will pass by with contemptuous disdain alike the advisers who would seek to lead us into the paths of ignoble ease and those who would teach us to admire successful wrongdoing. Our ideals should be high, and yet they should be capable of achievement in practical fashion; and we are as little to be excused if we permit our ideals to be tainted with what is sordid and mean and base, as if we allow our power of achievement to atrophy and become either incapable of effort or capable only of such fantastic effort as to accomplish noth-

ing of permanent good. The true doctrine to preach to this nation, as to the individuals composing this nation, is not the life of ease, but the life of effort. If it were in my power to promise the people of this land anything, I would not promise them pleasure. I would promise them that stern happiness which comes from the sense of having done in practical fashion a difficult work which was worth doing.

The Puritan owed his extraordinary success in subduing this continent and making it the foundation for a social life of ordered liberty primarily to the fact that he combined in a very remarkable degree both the power of individual initiative, of individual self-help, and the power of acting in combination with his fellows; and that furthermore he joined to a high heart that shrewd common sense which saves a man from the besetting sins of the visionary and the doctrinaire. He was stout hearted and hard headed. He had lofty purposes, but he had practical good sense, too. He could hold his own in the rough workaday world without clamorous insistence upon being helped by others, and yet he could combine with others whenever it became necessary to do a job which could not be as well done by any one man individually.

These were the qualities which enabled him to do his work, and they are the very qualities which we must show in doing our work to-day. There is no use in our coming here to pay homage to the men who founded this nation unless we first of all come in the spirit of trying to do our work to-day as they did their work in the yesterdays that have vanished. The problems shift from generation to generation, but the spirit in which they must be approached, if they are to be successfully solved, remains ever the same. The Puritan tamed the wilderness and built up a free government on the stump-dotted clearings amid the primeval forest. His descendants must try to shape the life of our



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complex industrial civilization by new devices, by new methods, so as to achieve in the end the same results of justice and fair dealing toward all. He cast aside nothing old merely for the sake of innovation, yet he did not hesitate to adopt anything new that would save his purpose. When he planted his commonwealths on this rugged coast he faced wholly new conditions and he had to devise new methods of meeting them. So we of to-day face wholly new conditions in our social and industrial life. We should certainly not adopt any new scheme for grappling with them merely because it is new and untried; but we can not afford to shrink from grappling with them because they can only be grappled with by some new scheme.

The Puritan was no Laodicean, no laissez-faire theorist. When he saw conduct which was in violation of his rights—of the rights of man, the rights of God, as he understood them—he attempted to regulate such conduct with instant, unquestioning promptness and effectiveness. If there was no other way to secure conformity with the rule of right, then he smote down the transgressor with the iron of his wrath. The spirit of the Puritan was a spirit which never shrank from regulation of conduct if such regulation was necessary for the public weal; and this is the spirit which we must show to-day whenever it is necessary.

The utterly changed conditions of our national life necessitate changes in certain of our laws, of our governmental methods. Our federal system of government is based upon the theory of leaving to each community, to each state, the control over those things which affect only its own members and which the people of the locality themselves can best grapple with, while providing for national regulation in those matters which necessarily affect the nation as a whole. It seems to me that such questions as national sovereignty and states' rights need to be treated not empirically or academically, but from the standpoint of the interests of the

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people as a whole. National sovereignty is to be upheld in so far as it means the sovereignty of the people used for the real and ultimate good of the people; and states' rights are to be upheld in so far as they mean the people's rights. Especially is this true in dealing with the relations of the people as a whole to the great corporations which are the distinguishing feature of modern business conditions. . . .

I have spoken of but one or two laws which, in my judgment, it is advisable to enact as part of the general scheme for making the interference of the national government more effective in securing justice and fair dealing as between man and man here in the United States. Let me add, however, that while it is necessary to have legislation when conditions arise where we can only cope with evils through the joint action of all of us, yet that we can never afford to forget that in the last analysis the all-important factor for each of us must be his own individual character. It is a necessary thing to have good laws, good institutions; but the most necessary of all things is to have a high quality of individual citizenship. This does not mean that we can afford to neglect legislation. It will be highly disastrous if we permit ourselves to be misled by the pleas of those who see in an unrestricted individualism the all-sufficient panacea for social evils; but it will be even more disastrous to adopt the opposite panacea of any socialistic system which would destroy all individualism, which would root out the fiber of our whole citizenship. In any great movement, such as that in which we are engaged, nothing is more necessary than sanity, than the refusal to be led into extremes by the advocates of the ultra course on either side. Those professed friends of liberty who champion license are the worst foes of liberty and tend by the reaction their violence causes to throw the government back into the hands of the men who champion corruption and tyranny in the name of order. So it is with this movement

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for securing justice toward all men and equality of opportunity so far as it can be secured by governmental action. The rich man who, with hard arrogance, declines to consider the rights and the needs of those who are less well off, and the poor man who excites or indulges in envy and hatred of those who are better off, are alike alien to the spirit of our national life. Each of them should learn to appreciate the baseness and degradation of his point of view, as evil in the one case as in the other. There exists no more sordid and unlovely type of social development than a plutocracy, for there is a peculiar unwholesomeness in a social and governmental ideal where wealth by and of itself is held up as the greatest good. The materialism of such a view, whether it finds its expression in the life of a man who accumulates a vast fortune in ways that are repugnant to every instinct of generosity and of fair dealing, or whether it finds its expression in the vapidly useless and self-indulgent life of the inheritor of that fortune, is contemptible in the eyes of all men capable of a thrill of lofty feeling. Where the power of the law can be wisely used to prevent or to minimize the acquisition or business employment of such wealth and to make it pay by income or inheritance tax its proper share of the burden of government I would invoke that power without a moment's hesitation.

But while we can accomplish something by legislation, legislation can never be more than a part, and often no more than a small part, in the general scheme of moral progress; and crude or vindictive legislation may at any time bring such progress to a halt. Certain socialistic leaders propose to redistribute the world's goods by refusing to thrift and energy and industry their proper superiority over folly and idleness and sullen envy. Such legislation would merely, in the words of the president of Columbia University, "wreck the world's efficiency for the purpose of re-

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distributing the world's discontent." We should all of us work heart and soul for the real and permanent betterment which will lift our democratic civilization to a higher level of safety and usefulness. Such betterment can come only by the slow, steady growth of the spirit which metes a generous but not a sentimental justice to each man on his merits as a man, and which recognizes the fact that the highest and deepest happiness for the individual lies not in selfishness, but in service.

*[Address at the dedication of the McKinley  
mausoleum and monument, Canton, Ohio,  
September 30, 1907.]*

We have gathered together to-day to pay our meed of respect and affection to the memory of William McKinley, who as President won a place in the hearts of the American people such as but three or four of all the Presidents of this country have ever won. He was of singular uprightness and purity of character, alike in public and in private life; a citizen who loved peace, he did his duty faithfully and well for four years of war, when the honor of the nation called him to arms. As Congressman, as Governor of his state, and finally as President, he rose to the foremost place among our statesmen, reaching a position which would satisfy the keenest ambition; but he never lost that simple and thoughtful kindness toward every human being, great or small, lofty or humble, with whom he was brought in contact, which so endeared him to our people. He had to grapple with more serious and complex problems than any President since Lincoln, and yet, while meeting every demand of statesmanship, he continued to live a beautiful and touching family life, a life very healthy for this nation to



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see in its foremost citizen; and now the woman who walked in the shadow ever after his death, the wife to whom his loss was a calamity more crushing than it could be to any other human being, lies beside him here in the same sepulchre.

There is a singular appropriateness in the inscription on his monument. Mr. Cortelyou, whose relations with him were of such close intimacy, gives me the following information about it: On the President's trip to the Pacific Slope in the spring of 1901 President Wheeler of the University of California conferred the degree of LL.D. upon him in words so well chosen that they struck the fastidious taste of John Hay, then Secretary of State, who wrote and asked for a copy of them from President Wheeler. On the receipt of this copy he sent the following letter to President McKinley, a letter which now seems filled with a strange and unconscious prescience:

*Dear Mr. President:* President Wheeler sent me the inclosed at my request. You will have the words in more permanent shape. They seem to me remarkably well chosen and stately and dignified enough to serve—long hence, please God—as your epitaph.

Yours faithfully,

JOHN HAY.

UNIVERSITY OF CALIFORNIA.

OFFICE OF THE PRESIDENT.

By authority vested in me by the regents of the University of California, I confer the degree of Doctor of Laws upon William McKinley, President of the United States, a statesman singularly gifted to unite the discordant forces of the government and mould the diverse purposes of men toward progressive and salutary action, a magistrate whose poise of judgment has been tested and vindicated in a succession of national emergencies; good citizen, brave soldier, wise executive, helper and leader of men, exemplar to his

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people of the virtues that build and conserve the state, society and the home.

BERKELEY, May 15, 1901.

It would be hard to imagine an epitaph which a good citizen would be more anxious to deserve or one which would more happily describe the qualities of that great and good citizen whose life we here commemorate. He possessed to a very extraordinary degree the gift of uniting discordant forces and securing from them a harmonious action which told for good government. From purposes not merely diverse but bitterly conflicting he was able to secure healthful action for the good of the state. In both poise and judgment he rose level to the several emergencies he had to meet as leader of the nation, and like all men with the root of true greatness in them he grew to steadily larger stature under the stress of heavy responsibilities. He was a good citizen and a brave soldier, a Chief Executive whose wisdom entitled him to the trust which he received throughout the nation. He was not only a leader of men but pre-eminently a helper of men; for one of his most marked traits was the intensely human quality of his wide and deep sympathy. Finally, he not merely preached, he was that most valuable of all citizens in a democracy like ours, a man who in the highest place served as an unconscious example to his people of the virtues that build and conserve alike our public life and the foundation of all public life, the intimate life of the home.

Many lessons are taught us by his career, but none more valuable than the lesson of broad human sympathy for and among all of our citizens of all classes and creeds. No other President has ever more deserved to have his life work characterized in Lincoln's words as being carried on "with malice toward none, with charity toward all." As a boy he worked hard with his hands; he entered the army as a

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private soldier; he knew poverty; he earned his own livelihood; and by his own exertions he finally rose to the position of a man of moderate means. Not merely was he in personal touch with farmer and town dweller, with capitalist and wageworker, but he felt an intimate understanding of each, and therefore an intimate sympathy with each; and his consistent effort was to try to judge all by the same standard and to treat all with the same justice. Arrogance toward the weak and envious hatred of those well off were equally abhorrent to his just and gentle soul.

Surely this attitude of his should be the attitude of all our people to-day. It would be a cruel disaster to this country to permit ourselves to adopt an attitude of hatred and envy toward success worthily won, toward wealth honestly acquired. Let us in this respect profit by the example of the republics of this Western Hemisphere to the south of us. Some of these republics have prospered greatly; but there are certain ones that have lagged far behind, that still continue in a condition of material poverty, of social and political unrest and confusion. Without exception the republics of the former class are those in which honest industry has been assured of reward and protection; those where a cordial welcome has been extended to the kind of enterprise which benefits the whole country, while incidentally, as is right and proper, giving substantial rewards to those who manifest it. On the other hand, the poor and backward republics, the republics in which the lot of the average citizen is least desirable, and the lot of the laboring man worst of all, are precisely those republics in which industry has been killed because wealth exposed its owner to spoliation. To these communities foreign capital now rarely comes, because it has been found that as soon as capital is employed so as to give substantial remuneration to those supplying it it excites ignorant envy and hostility, which result in such oppressive action, within or without

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the law, as sooner or later to work a virtual confiscation. Every manifestation of feeling of this kind in our civilization should be crushed at the outset by the weight of a sensible public opinion.

From the standpoint of our material prosperity there is only one other thing as important as the discouragement of a spirit of envy and hostility toward honest business men, toward honest men of means; this is the discouragement of dishonest business men, the war upon the chicanery and wrongdoing which are peculiarly repulsive, peculiarly noxious, when exhibited by men who have no excuse of want, of poverty, of ignorance, for their crimes. Men of means, and above all men of great wealth, can exist in safety under the peaceful protection of the state only in orderly societies, where liberty manifests itself through and under the law. It is these men who, more than any others, should, in the interests of the class to which they belong, in the interests of their children and their children's children, seek in every way, but especially in the conduct of their lives, to insist upon and to build up respect for the law. It may not be true from the standpoint of some particular individual of this class, but in the long run it is pre-eminently true from the standpoint of the class as a whole, no less than of the country as a whole, that it is a veritable calamity to achieve a temporary triumph by violation or evasion of the law; and we are the best friends of the man of property, we show ourselves the stanchest upholders of the rights of property, when we set our faces like flint against those offenders who do wrong in order to acquire great wealth or who use this wealth as a help to wrongdoing.

Wrongdoing is confined to no class. Good and evil are to be found among both rich and poor, and in drawing the line among our fellows we must draw it on conduct and not on worldly possessions. In the abstract most of us will admit this. In the concrete we can act upon such doctrine



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only if we really have knowledge of and sympathy with one another. If both the wage worker and the capitalist are able to enter each into the other's life, to meet him so as to get into genuine sympathy with him, most of the misunderstanding between them will disappear and its place will be taken by a judgment broader, juster, more kindly and more generous; for each will find in the other the same essential human attributes that exist in himself. It was President McKinley's peculiar glory that in actual practice he realized this as it is given to but few men to realize it; that his broad and deep sympathies made him feel a genuine sense of oneness with all his fellow Americans, whatever their station or work in life, so that to his soul they were all joined with him in a great brotherly democracy of the spirit. It is not given to many of us in our lives actually to realize this attitude to the extent that he did, but we can at least have it before us as the goal of our endeavor, and by so doing we shall pay honor better than in any other way to the memory of the dead President whose services in life we this day commemorate.

*[From an address at St. Louis, Mo., October 2, 1907.]*

. . . From every standpoint it is desirable for the nation to join in improving the greatest system of river highways within its borders, a system second only in importance to the highway afforded by the Great Lakes; the highways of the Mississippi and its great tributaries, such as the Missouri and the Ohio. This river system traverses too many states to render it possible to leave merely to the states the task of fitting it for the greatest use of which it is capable. It is emphatically a national task, for this great river system is itself one of our chief national assets.

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Within the last few years there has been an awakening in this country to the need of both the conservation and the development of our national resources under the supervision of and by the aid of the federal government. This is especially true of all that concerns our running waters. On the mountains from which the springs start we are now endeavoring to preserve the forests which regulate the water supply and prevent too startling variations between drouths and freshets. Below the mountains, in the high dry regions of the Western plains, we endeavor to secure the proper utilization of the waters for irrigation. This is at the sources of the streams. Further down, where they become navigable, our aim must be to try to develop a policy which shall secure the utmost advantage from the navigable waters. Finally, on the lower courses of the Mississippi, the nation should do its full share in the work of levee building; and, incidentally to its purpose of serving navigation, this will also prevent the ruin of alluvial bottoms by floods. Our knowledge is not sufficiently far advanced to enable me to speak definitely as to the plans which should be adopted; but let me say one word of warning: The danger of entering on any such scheme lies in the adoption of impossible and undesirable plans, plans the adoption of which means an outlay of money extravagant beyond all proportion to the return, or which, though feasible, are not, relatively to other plans, of an importance which warrant their adoption. It will not be easy to secure the assent of a fundamentally cautious people like our own to the adoption of such a policy as that I hope to see adopted; and even if we begin to follow out such a policy it certainly will not be persevered in if it is found to entail reckless extravagance or to be tainted with jobbery. The interests of the nation as a whole must be always the first consideration.

This is properly a national movement, because all inter-

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state and foreign commerce, and the improvement and methods of carrying it on, are subjects for national action. Moreover, while of course the matter of the improvement of the Mississippi River and its tributaries is one which especially concerns the great middle portion of our country, the region between the Alleghenies and the Rockies, yet it is of concern to the rest of the country also, for it cannot too often be said that whatever is really beneficial to one part of our country is ultimately of benefit to the whole. Exactly as it is a good thing for the interior of our country that the seaports on the Atlantic and the Pacific and the Gulf should be safe and commodious, so it is to the interest of the dwellers on the coast that the interior should possess ample facilities for the transportation of its products. Our interests are all closely interwoven, and in the long run it will be found that we go up or go down together. . . .

The navy is not primarily of importance only to the coast regions. It is every bit as much the concern of the farmer who dwells a thousand miles from sea water as of the fisherman who makes his living on the ocean, for it is the concern of every good American who knows what the meaning of the word patriotism is. This country is definitely committed to certain fundamental policies—to the Monroe Doctrine, for instance, and to the duty not only of building, but, when it is built, of policing and defending the Panama Canal. We have definitely taken our place among the great world powers, and it would be a sign of ignoble weakness, having taken such a place, to shirk its responsibilities. Therefore, unless we are willing to abandon this place, to abandon our insistence upon the Monroe Doctrine, to give up the Panama Canal and to be content to acknowledge ourselves a weak and timid nation, we must steadily build up and maintain a great fighting navy. Our navy is already so efficient as to be a matter of just pride

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to every American. So long as our navy is no larger than at present it must be considered as an elementary principle that the bulk of our battle fleet must always be kept together. When the Panama Canal is built it can be transferred without difficulty from one part of our coast to the other; but even before that canal is built it ought to be thus transferred to and fro from time to time.

In a couple of months our fleet of great armored ships starts for the Pacific. California, Oregon and Washington have a coastline which is our coastline just as emphatically as the coastline of New York and Maine, of Louisiana and Texas. Our fleet is going to its own home waters in the Pacific, and after a stay there it will return to its own home waters in the Atlantic. The best place for a naval officer to learn his duties is at sea, by performing them, and only by actually putting through a voyage of this nature, a voyage longer than any ever before undertaken by as large a fleet of any nation, can we find out just exactly what is necessary for us to know as to our naval needs and practise our officers and enlisted men in the highest duties of their profession.

Among all our citizens there is no body of equal size to whom we owe quite as much as to the officers and enlisted men of the army and navy of the United States, and I bespeak from you the fullest and heartiest support, in the name of our nation and of our flag, for the services to which these men belong. . . .

Now that the questions of government are becoming so largely economic, the majority of our so-called constitutional cases really turn not upon the interpretation of the instrument itself, but upon the construction, the right apprehension of the living conditions to which it is to be applied. The Constitution is now and must remain what it always has been; but it can only be interpreted as the interests of the whole people demand if interpreted as a



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living organism, designed to meet the conditions of life and not of death; in other words, if interpreted as Marshall interpreted it, as Wilson declared it should be interpreted. The Marshall theory, the theory of life and not of death, allows to the nation, that is to the people as a whole, when once it finds a subject within the national cognizance, the widest and freest choice of methods for national control, and sustains every exercise of national power which has any reasonable relation to national objects.

The negation of this theory means, for instance, that the nation—that we, the ninety millions of people of this country—will be left helpless to control the huge corporations which now domineer in our industrial life, and that they will have the authority of the courts to work their desires unchecked; and such a decision would in the end be as disastrous for them as for us. If the theory of the Marshall school prevails, then an immense field of national power now unused will be developed, which will be adequate for dealing with many, if not all, of the economic problems which vex us; and we shall be saved from the ominous threat of a constant oscillation between economic tyranny and economic chaos. Our industrial, and therefore our social, future as a nation depends upon settling aright this urgent question.

The Constitution is unchanged and unchangeable save by amendment in due form. But the conditions to which it is to be applied have undergone a change which is almost a transformation, with the result that many subjects formerly under the control of the states have come under the control of the nation. As one of the justices of the Supreme Court has recently said: "The growth of national powers under our Constitution, which marks merely the great outlines and designates only the great objects of national concern, is to be compared to the growth of a country not by the geographical enlargement of its boundaries, but by the

increase of its population." A hundred years ago there was, except the commerce which crawled along our sea-coast or up and down our interior waterways, practically no interstate commerce. Now, by the railroad, the mails, the telegraph and the telephone an immense part of our commerce is interstate. By the transformation it has escaped from the power of the state and come under the power of the nation. Therefore there has been a great practical change in the exercise of the national power, under the acts of Congress, over interstate commerce, while on the other hand there has been no noticeable change in the exercise of the national power "to regulate commerce with foreign nations and with the Indian tribes." The change as regards interstate commerce has been not in the Constitution, but in the business of the people to which it is to be applied. Our economic and social future depends in a very large part upon how the interstate commerce power of the nation is interpreted.

*[From his seventh annual message to Congress,  
December 4, 1907.]*

When our tax laws are revised the question of an income tax and an inheritance tax should receive the careful attention of our legislators. In my judgment both of these taxes should be part of our system of federal taxation. I speak diffidently about the income tax because one scheme for an income tax was declared unconstitutional by the Supreme Court; while in addition it is a difficult tax to administer in its practical working, and great care would have to be exercised to see that it was not evaded by the very men whom it was most desirable to have taxed, for if so evaded it would, of course, be worse than no tax at all, as

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the least desirable of all taxes is the tax which bears heavily upon the honest as compared with the dishonest man. Nevertheless, a graduated income tax of the proper type would be a desirable feature of federal taxation, and it is to be hoped that one may be devised which the Supreme Court will declare constitutional. The inheritance tax, however, is both a far better method of taxation and far more important for the purpose of having the fortunes of the country bear in proportion to their increase in size a corresponding increase and burden of taxation. The government has the absolute right to decide as to the terms upon which a man shall receive a bequest or devise from another, and this point in the devolutions of property is especially appropriate for the imposition of a tax. Laws imposing such taxes have repeatedly been placed upon the national statute books and as repeatedly declared constitutional by the courts; and these laws contained the progressive principle, that is, after a certain amount is reached the bequest or gift, in life or death, is increasingly burdened and the rate of taxation is increased in proportion to the remoteness of blood of the man receiving the bequest. These principles are recognized already in the leading civilized nations of the world. In Great Britain all the estates worth \$5,000 or less are practically exempt from death duties, while the increase is such that when an estate exceeds \$5,000,000 in value and passes to a distant kinsman or stranger in blood the government receives, all told, an amount equivalent to nearly a fifth of the whole estate. In France so much of an inheritance as exceeds \$10,000,000 pays over a fifth to the state if it passes to a distant relative.

The German law is especially interesting to us because it makes the inheritance tax an imperial measure while allotting to the individual states of the empire a portion of the proceeds and permitting them to impose taxes in addition to those imposed by the imperial government.

Small inheritances are exempt, but the tax is so sharply progressive that when the inheritance is still not very large, provided it is not an agricultural or a forest land, it is taxed at the rate of 25 per cent if it goes to distant relatives. There is no reason why in the United States the national government should not impose inheritance taxes in addition to those imposed by the states, and when we last had an inheritance tax about one-half of the states levied such taxes concurrently with the national government, making a combined maximum rate, in some cases as high as 25 per cent. The French law has one feature which is to be heartily commended. The progressive principle is so applied that each higher rate is imposed only on the excess above the amount subject to the next lower rate, so that each increase of rate will apply only to a certain amount above a certain maximum. The tax should if possible be made to bear more heavily upon those residing without the country than within it. A heavy progressive tax upon a very large fortune is in no way such a tax upon thrift or industry as a light tax would be on a small fortune. No advantage comes either to the country as a whole or to the individuals inheriting the money by permitting the transmission in their entirety of the enormous fortunes which would be affected by such a tax, and as an incident to its function of revenue raising such a tax would help to preserve a measurable equality of opportunity for the people of the generations growing to manhood. We have not the slightest sympathy with that socialistic idea which would try to put laziness, thriftlessness and inefficiency on a par with industry, thrift and efficiency, which would strive to break up not merely private property, but what is far more important, the home, the chief prop upon which our whole civilization stands. Such a theory, if ever adopted, would mean the ruin of the entire country—a ruin which would bear heaviest upon the weakest, upon those least able to



shift for themselves. But proposals for legislation such as this herein advocated are directly opposed to this class of socialistic theories. Our aim is to recognize what Lincoln pointed out—the fact that there are some respects in which men are obviously not equal—but also to insist that there should be an equality of self-respect and of mutual respect, an equality of rights before the law, and at least an approximate equality in the conditions under which each man obtains the chance to show the stuff that is in him when compared to his fellows. . . .

When the Department of Agriculture was founded there was much sneering as to its usefulness. No department of the government, however, has more emphatically vindicated its usefulness, and none save the Postoffice Department comes so continually and intimately into touch with the people. The two citizens whose welfare is in the aggregate most vital to the welfare of the nation, and therefore to the welfare of all other citizens, are the wage worker who does manual labor and the tiller of the soil, the farmer. There are, of course, kinds of labor where the work must be purely mental, and there are other kinds of labor where, under existing conditions, very little demand indeed is made upon the mind, though I am glad to say that the proportion of men engaged in this kind of work is diminishing. But in any community with the solid, healthy qualities which make up a really great nation the bulk of the people should do work which calls for the exercise of both body and mind. Progress cannot permanently exist in the abandonment of physical labor, but in the development of physical labor, so that it shall represent more and more the work of the trained mind in the trained body. Our school system is gravely defective in so far as it puts a premium upon mere literary training, and tends, therefore, to train the boy away from the farm and the workshop. Nothing is more needed than the best type of industrial school, the

school for mechanical industries in the city, the school for practically teaching agriculture in the country. The calling of the skilled tiller of the soil, the calling of the skilled mechanic, should alike be recognized as professions just as emphatically as the callings of lawyer, doctor, merchant or clerk. The schools should encourage this fact, and it should equally be recognized in popular opinion. The young man who has the farsightedness and courage to recognize it and to get over the idea that it makes a difference whether what he earns is called salary or wages, and who refuses to enter the crowded field of the so-called professions, and takes to constructive industry instead, is reasonably sure of an ample reward in earnings, in health, in opportunity to marry early and to establish a home with a fair amount of freedom from worry. It should be one of our prime objects to put both the farmer and the mechanic on a higher plane of efficiency and reward, so as to increase their effectiveness in the economic world, and therefore the dignity, the remuneration and the power of their positions in the social world.

No growth of cities, no growth of wealth, can make up for any loss in either the number or the character of the farming population. We of the United States should realize this above almost all other peoples. We began our existence as a nation of farmers, and in every great crisis of the past a peculiar dependence has had to be placed upon the farming population. And this dependence has hitherto been justified; but it cannot be justified in the future if agriculture is permitted to sink in the scale as compared with other employments. We cannot afford to lose that pre-eminently typical American, the farmer who owns his own medium sized farm. To have his place taken by either a class of small peasant proprietors or by a class of great landlords with tenant farmed estates would be a veritable calamity. The growth of our cities is a good

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thing, but only in so far as it does not mean a growth at the expense of the country farmer. We must welcome the rise of physical sciences in their application to agricultural practices and we must do all we can to render country conditions more easy and pleasant. There are forces which now tend to bring about both these results, but they are as yet in their infancy. The national government through the Department of Agriculture should do all it can by joining with the state governments and with independent associations of farmers to encourage the growth in the open farming country of such institutional and social movements as will meet the demand of the best type of farmers both for the improvement of their farms and for the betterment of the life itself. The Department of Agriculture has in many places, perhaps especially in certain districts of the South, accomplished an extraordinary amount by co-operating with and teaching the farmers through their associations, on their own soil, how to increase their income by managing their farms better than they were hitherto managed. The farmer must not lose his independence, his initiative, his rugged self-reliance, yet he must learn to work in the heartiest co-operation with his fellows, exactly as the business man has learned to work; and he must prepare to use to constantly better advantage the knowledge that can be obtained from agricultural colleges, while he must insist upon a practical curriculum in the schools in which his children are taught. The Department of Agriculture and the Department of Commerce and Labor both deal with the fundamental needs of our people in the production of raw material and its manufacture and distribution, and therefore with the welfare of those who produce it in the raw state and of those who manufacture and distribute it. The Department of Commerce and Labor has but recently been founded, but has already justified its existence, while the Department of Agriculture yields to no other in the govern-

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ment in the practical benefits which it produces in proportion to the public money expended. It must continue in the future to deal with growing crops as it has dealt in the past, but it must still further extend its field of usefulness hereafter by dealing with live men, through a far-reaching study and treatment of the problems of farm life alike from the industrial and economic and social standpoint. Farmers must co-operate with one another and with the government, and the government can best give its aid through associations of farmers, so as to deliver to the farmer the large body of agricultural knowledge which has been accumulated by the national and state governments and by the agricultural colleges and schools.

*[From a special message to Congress, January 31, 1908.]*

Under no circumstances would we countenance attacks upon law-abiding property, or do aught but condemn those who hold up rich men as being evil men because of their riches. On the contrary, our whole effort is to insist upon conduct, and neither wealth nor property nor any other class distinction, as being the proper standard by which to judge the actions of men. For the honest man of great wealth we have a hearty regard, just as we have a hearty regard for the honest politician and honest newspaper. But part of the movement to uphold honesty must be a movement to frown on dishonesty. We attack only the corrupt men of wealth, who find in the purchased politician the most efficient instrument of corruption and in the purchased newspaper the most efficient defender of corruption. Our main quarrel is not with these agents and representatives of the interests. They derive their chief power from the great



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sinister offenders who stand behind them. They are but puppets who move as the strings are pulled. It is not the puppets, but the strong cunning men and the mighty forces working for evil behind and through the puppets, with whom we have to deal. We seek to control law defying wealth; in the first place to prevent its doing dire evil to the Republic, and in the next place to avoid the vindictive and dreadful radicalism which, if left uncontrolled, it is certain in the end to arouse. Sweeping attacks upon all property, upon all men of means, without regard to whether they do well or ill, would sound the death knell of the Republic; and such attacks become inevitable if decent citizens permit those rich men whose lives are corrupt and evil to domineer in swollen pride, unchecked and unhindered, over the destinies of this country. We act in no vindictive spirit, and we are no respecters of persons. If a labor union does wrong, we oppose it as firmly as we oppose a corporation which does wrong; and we stand equally stoutly for the rights of the man of wealth and for the rights of the wage-worker. We seek to protect the property of every man who acts honestly, of every corporation that represents wealth honestly accumulated and honestly used. We seek to stop wrongdoing, and we desire to punish wrongdoers only so far as is necessary to achieve this end.

There are ample material rewards for those who serve with fidelity the mammon of unrighteousness; but they are dearly paid for by the people who permit their representatives, whether in public life, in the press, or in the colleges where their young men are taught, to preach and to practice that there is one law for the rich and another for the poor. The amount of money the representatives of certain great moneyed interests are willing to spend can be gauged by their recent publication broadcast throughout the papers of this country, from the Atlantic to the Pacific, of huge advertisements attacking with envenomed bit-

terness the administration's policy of warning against successful dishonesty, and by their circulation of pamphlets and books prepared with the same object; while they likewise push the circulation of the writings and speeches of men, who, whether because they are misled, or because, seeing the light, they yet are willing to sin against the light, serve these their masters of great wealth to the cost of the plain people. The books and pamphlets, the controlled newspapers, the speeches by public or private men to which I refer, are usually and especially in the interest of the Standard Oil Trust and of certain notorious railroad combinations, but they also defend other individuals and corporations of great wealth that have been guilty of wrongdoing. It is only rarely that the men responsible for the wrongdoing themselves speak or write. Normally they hire others to do their bidding, or find others who will do it without hire. From the railroad rate law to the pure food law, every measure for honesty in business that has been passed during the last six years has been opposed by these men on its passage and in its administration with every resource that bitter and unscrupulous craft could suggest and the command of almost unlimited money secure. But for the last year the attack has been made with most bitterness upon the actual administration of the law, especially through the Department of Justice, but also through the Interstate Commerce Commission and the Bureau of Corporations. The extraordinary violence of the assaults upon our policy contained in these speeches, editorials, articles, advertisements and pamphlets, and the enormous sums of money spent in these various ways, give a fairly accurate measure of the anger and terror which our public actions have caused the corrupt men of vast wealth to feel in the very marrow of their being. The attack is sometimes made openly against us for enforcing the law, and sometimes with a certain cunning, for not trying to enforce it in some

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other way than that which experience shows to be practical. One of the favorite methods of the latter class of assailant is to attack the administration for not procuring the imprisonment, instead of the fine, of offenders under these anti-trust laws. The man making this assault is usually either a prominent lawyer or an editor who takes his policy from the financiers and his arguments from their attorneys. If the former, he has defended and advised many wealthy malefactors, and he knows well that, thanks to the advice of lawyers like himself, a certain kind of modern corporation has been turned into an admirable instrument by which to render it wellnigh impossible to get at the head of the corporation, at the man who is really most guilty. When we are able to put the real wrongdoer in prison, this is what we strive to do; this is what we have actually done with some very wealthy criminals, who, moreover, represented that most baneful of all alliances, the alliance between the corruption of organized politics and the corruption of high finance. This is what we have done in the Gaynor and Greene case, in the case of the misapplication of funds in connection with certain great banks in Chicago, in the land fraud cases, where, as in other cases likewise, neither the highest political position nor the possession of great wealth has availed to save the offenders from prison. The federal government does scourge sin; it does bid sinners fear; for it has put behind the bars with impartial severity the powerful financier, the powerful politician, the rich land thief, the rich contractor—all, no matter how high their station, against whom criminal misdeeds can be proved. All their wealth and power cannot protect them. But it often happens that the effort to imprison a given defendant is certain to be futile, while it is possible to fine him or to fine the corporation of which he is head; so that, in other words, the only way of punishing the wrong is by fining the corporation, unless we are content to proceed personally against

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the minor agents. The corporation lawyers to whom I refer and their employers are the men mainly responsible for this state of things, and their responsibility is shared with all who ingeniously oppose the passing of just and effective laws, or who fail to execute them when they have been put on the statute books.

Much is said in these attacks upon the policy of the present administration, about the rights of "innocent stockholders." That stockholder is not innocent who voluntarily purchases stock in a corporation whose methods and management he knows to be corrupt, and stockholders are bound to try to secure honest management, or else are estopped from complaining about the proceedings the government finds necessary in order to compel the corporation to obey the law. There has been in the past grave wrong done innocent stockholders by overcapitalization, stock watering, stock jobbing, stock manipulation. This we have sought to prevent—first, by exposing the thing done and punishing the offender when any existing law had been violated; second, by recommending the passage of laws which would make unlawful similar practices for the future. The public men, lawyers and editors who loudly proclaim their sympathy for the "innocent stockholders" when a great law-defying corporation is punished, are the first to protest with frantic vehemence against all efforts by law to put a stop to the practices which are the real and ultimate sources of the damage alike to the stockholders and the public. The apologists of successful dishonesty always declaim against any effort to punish or prevent it, on the ground that any such effort will "unsettle business." It is they who by their acts have unsettled business, and the very men raising this cry spend hundreds of thousands of dollars in securing, by speech, editorial, book or pamphlet, the defence by misstatements of what they have done; and yet when public servants correct their misstatements by telling the



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truth they declaim against them for breaking silence lest "values be depreciated." They have hurt honest business men, honest workingmen, honest farmers; and now they clamor against the truth being told.

The keynote of all these attacks upon the effort to secure honesty in business and in politics is well expressed in brazen protests against any effort for the moral regeneration of the business world, on the ground that it is unnatural, unwarranted and injurious, and that business panic is the necessary penalty for such effort to secure business honesty. The morality of such a plea is precisely as great as if made on behalf of the men caught in a gambling establishment when that gambling establishment is raided by the police. If such words mean anything they mean that those whose sentiments they represent stand against the effort to bring about a moral regeneration of business which will prevent a repetition of the insurance, banking, and street railroad scandals in New York; a repetition of the Chicago and Alton deal; a repetition of the combination between certain professional politicians, certain professional labor leaders, and certain big financiers, from the disgrace of which San Francisco has just been rescued; a repetition of the successful effort by the Standard Oil people to crush out every competitor, to overawe the common carriers and to establish a monopoly which treats the public with a contempt which the public deserves so long as it permits men of such principles and such sentiments to avow and act on them with impunity. The outcry against stopping dishonest practices among wrongdoers who happen to be wealthy is precisely similar to the outcry raised against every effort for cleanliness and decency in city government, because, forsooth, it will "hurt business." The same outcry is made against the Department of Justice for prosecuting the heads of colossal corporations that has been made against the men who in San Francisco have prosecuted with impartial sever-

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ity the wrongdoers among business men, public officials and labor leaders alike. The principle is the same in the two cases. Just as the blackmailer and bribe giver stand on the same evil eminence of infamy, so the man who makes an enormous fortune by corrupting legislatures and municipalities and fleecing his stockholders and the public stands on the same moral level with the creature who fattens on the blood money of the gambling houses and the saloon. Moreover, in the last analysis, both kinds of corruption are far more intimately connected than would at first sight appear; the wrongdoing is at bottom the same. Corrupt business and corrupt politics act and react with ever increasing debasement, one on the other; the corrupt head of a corporation and the corrupt labor leader are both in the same degree, the enemies of honest corporations and honest labor unions; the rebate taker, the franchise trafficker, the manipulator of securities, the purveyor and protector of vice, the blackmailing ward boss, the ballot box stuffer, the demagogue, the mob leader, the hired bully and man killer—all alike work at the same web of corruption, and all alike should be abhorred by honest men.

The "business" which is hurt by the movement for honesty is the kind of business which, in the long run it pays the country to have hurt. It is the kind of business which has tended to make the very name "high finance" a term of scandal, to which all honest American men of business should join in putting an end. The special pleaders for business dishonesty, in denouncing the present administration for enforcing the law against the huge and corrupt corporations which have defied the law also denounce it for endeavoring to secure sadly needed labor legislation, such as a far-reaching law making employers liable for injuries to their employes. It is meet and fit that the apologists for corrupt wealth should oppose every effort to relieve weak and helpless people from crushing misfortune brought upon

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them by injury in the business from which they gain a bare livelihood. The burden should be distributed. It is hypocritical baseness to speak of a girl who works in a factory where the dangerous machinery is unprotected as having the "right" freely to contract to expose herself to dangers to life and limb. She has no alternative but to suffer want or else to expose herself to such dangers, and when she loses a hand or is otherwise maimed or disfigured for life, it is a moral wrong that the whole burden of the risk necessarily incidental to the business should be placed with crushing weight upon her weak shoulders and all who profit by her work escape scot free. This is what opponents of a just employers' liability law advocate, and it is consistent that they should usually also advocate immunity for those most dangerous members of the criminal class—the criminals of great wealth.

Our opponents have recently been bitterly criticising the two judges referred to in the accompanying communications from the Standard Oil Company and the Santa Fe Railroad for having imposed heavy fines on these two corporations, and yet these same critics of these two judges exhaust themselves in denouncing the most respectful and cautious discussion of the official action of a judge which results in immunity to wealthy and powerful wrongdoers, or which renders nugatory a temperate effort to better the conditions of life and work among those of our fellow country men whose need is greatest. Most certainly it behooves us all to treat with the utmost respect the high office of judge; and our judges, as a whole, are brave and upright men. Respect for the law must go hand in hand with respect for the judges; and, as a whole, it is true now as in the past that the judges stand in character and service above all other men among their fellow servants of the public. There is all the greater need that the few who fail in this great office, who fall below this high standard of integrity, of wisdom, of

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sympathetic understanding and of courage, should have their eyes opened to the needs of their countrymen. A judge who on the bench either truckles to the mob and shrinks from sternly repressing violence and disorder, or bows down before a corporation, who fails to stand up valiantly for the rights of property on the one hand, or, on the other, by misuse of the process of injunction or by his attitude toward all measures for the betterment of the conditions of labor, makes the wage worker feel with bitterness that the courts are hostile to him; or who fails to realize that all public servants in their several stations must strive to stop the abuses of the criminal rich—such a man performs an even worse service to the body politic than the legislator or executive who goes wrong. The judge who does his full duty well stands higher and renders a better service to the people than any other public servant; he is entitled to greater respect, and if he is a true servant of the people, if he is upright, wise and fearless, he will unhesitatingly disregard even the wishes of the people if they conflict with the eternal principles of right as against wrong. He must serve the people, but he must serve his own conscience first. All honor to such a judge, and all honor cannot be rendered him if it is rendered equally to his brethren who fall immeasurably below the high ideals for which he stands. Untruthful criticism is wicked at all times, and whoever may be the object; but it is a peculiarly flagrant iniquity when a judge is the object. No man should lightly criticise a judge; no man should, even in his own mind, condemn a judge unless he is sure of the facts. If a judge is assailed for standing against popular folly, and above all, for standing against mob violence, all honorable men should rally instantly to his support. Nevertheless, if he clearly fails to do his duty by the public in dealing with lawbreaking corporations, lawbreaking men of wealth, he must expect to feel the weight of public opinion;



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and this is but right, for except in extreme cases this is the only way in which he can be reached at all. No servant of the people has a right to expect to be free from just and honest criticism.

The opponents of the measures we champion single out now one and now another measure for especial attack, and speak as if the movement in which we are engaged was purely economic. It has a large economic side, but it is fundamentally an ethical movement. It is not a movement to be completed in one year, or two or three years; it is a movement which must be persevered in until the spirit which lies behind it sinks deep into the heart and the conscience of the whole people. It is always important to choose the right means to achieve our purposes, but it is even more important to keep this purpose clearly before us; and this purpose is to secure national honesty in business and in politics. We do not subscribe to the cynical belief that dishonesty and unfair dealing are essential to business success, and are to be condoned when the success is moderate and applauded when the success is great. The methods by which the Standard Oil people and those engaged in the other combinations of which I have spoken above have achieved great fortunes can only be justified by the advocacy of a system of morality which would also justify every form of criminality on the part of a labor union, and every form of violence, corruption and fraud, from murder to bribery and ballot box stuffing in politics. We are trying to secure equality of opportunity for all, and the struggle for honesty is the same whether it is made on behalf of one set of men or another. In the interest of the small settlers and landowners and against the embittered opposition of wealthy owners of huge wandering flocks of sheep, or of corporations desiring to rob the people of coal and timber, we strive to put an end to the theft of public land in the West. When we do this, and protest

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against the action of all men, whether in public life or in private life, who either take part in or refuse to try to stop such theft, we are really engaged in the same policy as when we endeavor to put a stop to rebates or to prevent the upgrowth of uncontrolled monopolies. Our effort is simply to enforce the principles of common honesty and common sense. It would indeed be ill for the country should there be any halt in our work. . . .

We have just passed through two months of acute financial stress. At any such time it is a sad fact that entirely innocent people suffer from no fault of their own, and every one must feel the keenest sympathy for the large body of honest business men, of honest investors, of honest wage-workers, who suffer because involved in a crash for which they are in no way responsible. At such a time there is a natural tendency on the part of many men to feel gloomy and frightened at the outlook; but there is no justification for this feeling. There is no nation so absolutely sure of ultimate success as ours. Of course we shall succeed. Ours is a nation of masterful energy, with a continent for its domain, and it feels within its veins the thrill which comes to those who know that they possess the future. We are not cast down by the fear of failure. We are upheld by the confident hope of ultimate triumph. The wrongs that exist are to be corrected; but they in no way justify doubt as to the final outcome, doubt as to the great material prosperity of the future, or of the lofty spiritual life which is to be built upon that prosperity as a foundation. No misdeeds done in the present must be permitted to shroud from our eyes the glorious future of the nation; but because of this very fact it behooves us never to swerve from our resolute purpose to cut out wrongdoing and uphold what is right.

I do not for a moment believe that the actions of this administration have brought on business distress; so far as this is due to local and not world-wide causes, and to the

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actions of any particular individuals, it is due to the speculative folly and flagrant dishonesty of a few men of great wealth, who seek to shield themselves from the effects of their own wrongdoing by ascribing its results to the actions of those who have sought to put a stop to the wrongdoing. But if it were true that to cut out rottenness from the body politic meant a momentary check to an unhealthy seeming prosperity, I should not for one moment hesitate to put the knife to the corruption. On behalf of all our people, on behalf no less of the honest man of means than of the honest man who earns each day's livelihood by that day's sweat of his brow, it is necessary to insist upon honesty in business and politics alike, in all walks of life, in big things and in little things; upon just and fair dealings as between man and man. Those who demand this are striving for the right in the spirit of Abraham Lincoln, when he said:

"Fondly do we hope, fervently do we pray, that this mighty scourge may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

"With malice toward none, with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

In the work we of this generation are in there is, thanks be to the Almighty, no danger of bloodshed and no use for the sword; but there is grave need of those stern qualities shown alike by the men of the North and the men of the South in the dark days when each valiantly battled for the light as it was given each to see the light. Their spirit should be our spirit, as we strive to bring nearer the day when greed and trickery and cunning shall be

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trampled under feet by those who fight for the righteousness that exalteth a nation.

[*Address to the Religious Education Association, Washington, February 12, 1908.*]

It is a very real pleasure to me to greet the members of this association. I doubt if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than the things of the body must in the long run entail misfortune, shortcoming, possible disaster upon the nation itself. It is eminently right that we Americans should be proud of our material prosperity. It is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both, but neither will avail if something else is not added to the nation.

Material prosperity is essential as a foundation, but it is only a foundation, and upon it must be built the superstructure of the higher moral and spiritual life; for otherwise in itself material prosperity will amount to little. So with education, it is necessary that we should see that the children should be trained not merely in reading and writing, not merely in the elementary branches of learning, strictly so defined, but trained industrially, trained adequately to meet the ever increasing demands of the complex growth of our industrialism; trained agriculturally, trained in handicrafts, trained to be more efficient workers in every field of human activity. But they must be trained in more than that or the nation will ultimately go down. They must be trained in the elementary branches of righteousness, they must be trained so that it shall come naturally



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to them to abhor that which is evil, or we never can see our democracy take the place which it must and shall take among the nations of the earth.

In making an address, in greeting any body like this, I always want my words taken at their exact face value. I do not believe ever in teaching what cannot be practiced. I do not want ever to hear a man say to pay no regard to the things of the body in life as it is to-day. On the contrary, I would tell every young man that it is his first duty to pull his own weight; to take care of himself and take care of those dependent upon him. He cannot do anything for others until he has first made it certain that he will not be a burden upon others. I want to see a man able to earn his own livelihood. I want to see the woman able to do her part as housewife and mother. But all my plea is that the man shall not be content with merely that; that the man shall realize that after a certain point has been reached the increment of his fortune, the increment of his material well being amounts to but very little compared to the result of effort spent in other directions.

*[Address to members of the National Educational Association, Washington, February 26, 1908.]*

Of all the bodies of citizens that I have received here at the White House there is none which occupies a more important relation than yours—I am tempted to say none has come that has occupied as important a relation to the nation, because you men and women who deal with education, who represent the great American policy of education for all children, provided by the public as the prime duty of the public, bear a relation to the family, a relation

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to the future of our whole people, such as no other like number of individuals can bear. I own six of the children that you educate and I am prepared to extend cordial sympathy to some of you.

Seriously, friends, it is idle for any man to talk of despairing of the future of the country or feeling unduly alarmed about it if he will come in contact with you here and with the forces that you represent. Fundamentally this country is sound; morally, no less than physically. Fundamentally, in its family life and in the outside activities of its individuals, the country is better and not worse than it formerly was. This does not mean that we are to be excused if we fail to war against rottenness and corruption, if we fail to contend effectively with the forces of evil, and they waste their time who ask me to withhold my hand from dealing therewith. But it is worth while to smite the wrong for the very reason that we are confident that the right will ultimately prevail. You who are training the next generation are training this country as it is to be a decade or two hence; and while your work in training the intellect is great, it is not so great as your work in training character. More than anything else I want to see the public school turn out the boy and girl who when man and woman will add to the sum of good citizenship of the nation. It is not my province, nor would it be within my capacity, to speak about your pedagogic problems. You yourselves are far better able to discuss them. But as a layman let me say one or two things about your work.

In the first place I trust that more and more our people will see to it that the schools train toward and not away from the farm and the workshop. We have spoken a great deal about the dignity of labor in this country, but we have not acted up to our spoken words, for in our education we have tended to proceed upon the assumption that the educated man was to be educated away from and not toward

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labor. The great nations of mediæval times, who left such marvellous works of architecture and art behind them, were able to do so because they educated alike the brain and hand of the craftsman. We, too, in our turn must show that we understand the law which decrees that a people which loses physical address invariably deteriorates, so that our people shall understand that the good carpenter, the good blacksmith, the good mechanic, the good farmer, really do fill the most important positions in our land, and that it is an evil thing for them and for the nation to have their sons and daughters forsake the work which if well and efficiently performed means more than any other work for our people as a whole.

One thing that I would like to have you teach your pupils is that whether you call the money gained salary or wages does not make any real difference, and that if by working hard with your hands you get more than if you work with your head only it does not atone for it to call the smaller amount salary. The term "dignity of labor" implies that manual labor is as dignified as mental labor, as of course it is. Indeed, the highest kind of labor is that which makes demands upon the qualities of both head and hand, of heart, brain and body. Physical powers, physical address, are necessities; they stand on a level with intellect and only below character. Let us show that we regard the position of the man who works with his hands as being ordinarily and in good faith as important and dignified and as worthy of consideration as that of the business man or professional man. We need to have a certain readjustment of values in this country, which must primarily come through the efforts of just you men and women here and the men and women like you throughout this land.

I would not have you preach an impossible ideal, for if you preach an ideal that is impossible you tend to make your pupils believe that no ideals are possible, and there-

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fore you tend to do them that worst of wrongs—to teach them to divorce preaching from practice, to divorce the ideal that they in the abstract admire from the practical good after which they strive. Teach the boy and girl that their business is to earn their own livelihood; teach the boy that he is to be the home-maker; the girl that she must ultimately be the home-keeper; that the work of the father is to be the breadwinner, and that of the mother the house-keeper; that their work is the most important work by far in all the land; that the work of the statesman, the writer, the captain of industry and all the rest is conditioned first upon work that finds its expression in the family, that supports the family. So teach the boy that he is expected to earn his own livelihood. It is a shame and scandal not to be self-dependent, not to be able to hold his own in the rough-work of actual life. Teach the girl that so far from its being her duty to try to avoid all labor, all effort, that it should be a matter of pride to her to be as good a housewife as her mother was before her. Sometimes the kindest and most well-meaning mother, sometimes a kind and well-meaning father, also, do as much damage to the children as the most thoughtless and selfish parent by bringing them up to feel that the goal of their attainment should be the absence of effort instead of effort well directed.

We have all of us often heard some good but unwise woman say, "I have worked hard; my daughter sha'n't work," the poor woman not realizing that great though the curse of mere drudgery, of overwork, is, it is not so great as the curse of vapid idleness; and it does not make any difference whether the idleness is that of the hobo at one end of the scale or the gilded youth at the other. Do not waste time in envying the idlers at either end of the social scale. Envy is not the proper attitude toward them. The proper attitude toward them is a good humored but thoroughgoing disapproval of the man or woman who is so blind not only



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to the interests of society as a whole but to his or her own real interests as to believe that anything permanent can be gained from a life of selfish and vacuous idleness.

Such idleness is the poorest investment in the long run that can be imagined; and there is no surer way to forfeit all chance of real happiness than to get deliberately to work to treat pleasure as the only aim after which to strive. Teach the boy and girl to work; teach them that their proper duty is in the home; their duty to one another and toward their neighbors. Then teach them more; teach them to build upon this foundation the superstructure of the higher life. I want to see our education directed more and more toward training boys and girls back to the farm and the shop, so that they will be first-rate farmers, first-rate mechanics, fit to work with the head and to work with the hands and realizing that work with the hands is just as honorable as work with the head. In addition, I want to see a training that will make every boy, every girl leaving the public schools, leaving the schools of the nation, feel impelled so to carry himself or herself that the net result, when his or her life shall have been lived, shall be an addition to the sum total of decent living and achievement for the nation, and have them understand that they are never going to amount to much in the big things if they don't first amount to something in the little things. The effort should be made to teach every one that the first requisite of good citizenship is doing the duties that are near at hand. But of course this does not excuse a man from doing the other duties, too. It is no excuse if a man neglects his political duties to say that he is a good husband and father; still less is it an excuse if he is guilty of corruption in politics or business to say that his home life is all right. He ought to add to decency in home life, decency in politics, decency in public life.

So my plea is not that the homely duties are all sufficient

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but that they are a necessary base upon which to build the superstructure of the higher life; our children should be trained to do the homely duties in the first place, and then in addition to have it in them so to carry themselves that collectively we may well and fitly perform the great and responsible tasks of American citizenship.

*[From an address to the Congress of Mothers,  
Washington, March 10, 1908.]*

I receive many societies here in the White House, many organizations of good men and women, striving to do all that in them lies for the betterment of our social and civic condition, but there is no other society which I am quite as glad to receive as this. This is the one body that I put even ahead of the veterans of the Civil War, because, when all is said, it is the mother, and the mother only, who is a better citizen even than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community and occupies, if she only would realize it, a more honorable, as well as a more important, position, than any successful man in it.

Nothing in this life that is really worth having comes save at the cost of effort. No life of self-indulgence, of mere vapid pleasure, can possibly, even in the one point of pleasure itself, yield so ample a reward as comes to the mother, at the cost of self-denial, of effort, of suffering in child-birth, of the long, slow, patience-trying work of bringing up the children aright. No scheme of education, no social attitude, can be right unless it is based fundamentally upon the recognition of seeing that the girl is trained to un-

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derstand the supreme dignity, the supreme usefulness of motherhood. Unless the average woman is a good wife and good mother, unless she bears a sufficient number of children, so that the race shall increase and not decrease; unless she brings up these children sound in soul and mind and body—unless this is true of the average woman, no brilliancy of genius, no material prosperity, no triumphs of science and industry will avail to save the race from ruin and death. The mother is the one supreme asset of national life; she is more important by far than the successful statesman, or business man, or artist, or scientist.

I abhor and condemn the man who is brutal, thoughtless, careless, selfish with women, and especially with the women of his own household. The birth pangs make all men the debtors of all women. The man is a poor creature who does not realize the infinite difficulty of the woman's task, who does not realize what is done by her who bears and rears the children; she who cannot even be sure, until the children are well grown, that any night will come when she can have it entirely to herself to sleep in. I abhor and condemn the man who fails to recognize all his obligations to the woman who does her duty. But the woman who shirks her duty as wife and mother is just as heartily to be condemned. We despise her as we despise and condemn the soldier who flinches in battle. A good woman, who does full duty, is sacred in our eyes, exactly as the brave and patriotic soldier is to be honored above all other men. But the woman who, whether from cowardice, from selfishness, from having a false and vacuous ideal, shirks her duty as wife and mother earns the right to our contempt, just as does the man who, from any motive, fears to do his duty in battle when the country calls him. Because we so admire the good woman, the unselfish woman, the far-sighted woman, we have scant patience with her unworthy sister who fears to do her duty; exactly as, for the very reason

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that we respect a man who does his duty honestly and fairly in politics, who works hard at his business, who in time of national need does his duty as a soldier, we scorn his brother who idles when he should work, who is a bad husband, a bad father, who does his duty ill in the family or toward the state, who fears to do the work of a soldier if the time comes when a soldier's work is needed. All honor to the man or woman who does duty, who renders service; and we can only honor him or her if the weight of our condemnation is felt by those who flinch from their duty.

You see, my guests, you have let yourselves in for a sermon. I have now almost come to the end. Before I do, however, I want to ask your assistance for two or three matters that are not immediately connected with the life in the family itself, but that are of vital consequence to the children. In the first place, in the schools, see that the school work is made as practical as possible. For the boys I want to see training provided that shall train them toward, and not away from, their life work; that will train them toward the farm or the shop, not away from it. With the girl, see that it is not made a matter of mirth that the girl who goes to college comes out unprepared to do any of the ordinary duties of womanhood. So, in other words, with the higher education which she should have—for she should have a right to just as much education, to just as high an education, as any man—see that with that goes the education that will fit her to do her fundamental work in the world.

As regards our public schools especially, I want to put in a special word in behalf of the right kind of playgrounds. No school is a good school if it has not a good playground. Help the children to play, and remember that you can often help them most by leaving them entirely alone. I misread them if they themselves do not often know how to play better than we old folks can teach them. It is the gravest



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kind of wrong, not only to the children but to the whole community, to turn out the boys and girls, especially in the congested part of the city, with no place to play in but the streets.

You cannot have good citizens, good men and women of the next generation if the boys and girls are worked in factories, to the stunting of their moral, mental and physical growth. Wherever the national government can reach it should do away with the evils of child labor, and I trust this will be done; but much must be done by the several states' legislatures, and do, each of you, in your several states all that you can to secure the enactment, and then the enforcement, of laws that shall put a stop to the employment of children of tender age in doing what only grown persons should do.

Do not forget that love is what the family is based on; but don't do children, don't do grown persons, the dreadful injustice—through a love that is merely one form of weakness—of failing to make the child, or I might add the man, behave itself or himself. A marriage should be a partnership where each of the two parties has his or her rights, where each should be more careful to do his or her duty than to exact duty from the other partner, but where each must, in justice to the other partner no less than to himself or herself, exact the performance of duty by that other partner.

Now, do not take half of that statement only; take it all; let each of you do his or her duty first; put most stress on that; but in addition do not lose your self-respect by submitting to wrong.

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[*From a special message to Congress, March 25, 1908.*]

It is important that we should encourage trade agreements between employer and employe where they are just and fair. A strike is a clumsy weapon for righting wrongs done to labor, and we should extend, so far as possible, the process of conciliation and arbitration as a substitute for strikes. Moreover, violence, disorder and coercion, when committed in connection with strikes, should be as promptly and as sternly repressed as when committed in any other connection. But strikes themselves are, and should be, recognized to be entirely legal. Combinations of workingmen have a peculiar reason for their existence. The very wealthy individual employer, and still more the very wealthy corporation, stand at an enormous advantage when compared to the individual workingman, and while there are many cases where it may not be necessary for laborers to form a union, in many other cases it is indispensable, for otherwise the thousands of small units, the thousands of individual workingmen, will be left helpless in their dealings with the one big unit, the big individual or corporate employer.

Twenty-two years ago, by the act of June 29, 1886, trades unions were recognized by law, and the right of laboring people to combine for all lawful purposes was formally recognized, this right including combination for mutual protection and benefits, the regulation of wages, hours and conditions of labor, and the protection of the individual rights of the workmen in the prosecution of their trade or trades; and in the act of June 1, 1898, strikes were recognized as legal in the same provision that forbade participation in or instigation of force or violence against persons or

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property, or the attempt to prevent others from working, by violence, threat or intimidation. The business man must be protected in person and property, and so must the farmer and the wageworker; and as regards all alike, the right of peaceful combination for all lawful purposes should be explicitly recognized.

The right of employers to combine and contract with one another and with their employes should be explicitly recognized; and so should the right of the employes to combine and to contract with one another and with the employers, and to seek peaceably to persuade others to accept their views, and to strike for the purpose of peaceably obtaining from employers satisfactory terms for their labor. Nothing should be done to legalize either a blacklist or a boycott that would be illegal at common law; this being the type of boycott defined and condemned by the Anthracite Strike Commission.

*[From a special message to Congress, April 14, 1908.]*

At this moment we are negotiating arbitration treaties with all of the other great powers that are willing to enter into them. These arbitration treaties have a special usefulness, because in the event of some sudden disagreement they render it morally incumbent upon both nations to seek first to reach an agreement through arbitration, and at least secure a breathing space during which the cool judgment of the two nations involved may get the upper hand over any momentary burst of anger. These arbitration treaties are entered into not only with the hope of preventing wrongdoing by others against us, but also as a proof that we have no intention of doing wrong ourselves.

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Yet it is idle to assume and, from the standpoint of national interest and honor, it is mischievous folly for any statesman to assume, that this world has yet reached the stage, or has come within measurable distance of the stage, when a proud nation, jealous of its honor and conscious of its great mission in the world, can be content to rely for peace upon the forbearance of other powers. It would be equally foolish to rely upon each of them possessing at all times and under all circumstances and provocations an altruistic regard for the rights of others.

Those who hold this view are blind indeed to all that has gone on before their eyes in the world at large. They are blind to what has happened in China, in Turkey, in the Spanish possessions, in Central and South Africa, during the last dozen years. For centuries China has cultivated the very spirit which our own peace-at-any-price men wish this country to adopt. For centuries China has refused to provide military forces, and has treated the career of the soldier as inferior in honor and regard to the career of the merchant or of the man of letters. There never has been so large an empire which for so long a time has so resolutely proceeded on the theory of doing away with what is called "militarism." Whether the result has been happy in internal affairs I need not discuss; all the advanced reformers and farsighted patriots in the Chinese Empire are at present seeking (I may add, with our hearty good will) for a radical and far-reaching reform in internal affairs. In external affairs the policy has resulted in various other nations now holding large portions of Chinese territory, while there is a very acute fear in China lest the empire, because of its defencelessness, be exposed to absolute dismemberment, and its well-wishers are able to help it only in a small measure, because no nation can help any other unless that other can help itself.

The State Department is continually appealed to inter-



fere on behalf of peoples and nationalities who insist that they are suffering from oppression; now Jews in one country, now Christians in another, now black men said to be oppressed by white men in Africa. Armenians, Coreans, Finns, Poles, representatives of all, appeal at times to this government. All of this oppression is alleged to exist in time of profound peace, and frequently, although by no means always, it is alleged to occur at the hands of people who are not very formidable in a military sense. In some cases the accusations of oppression and wrongdoing are doubtless ill founded. In others they are well founded, and in certain cases the most appalling loss of life is shown to have occurred, accompanied with frightful cruelty.

It is not our province to decide which side has been right and which has been wrong in all or any of these controversies. I am merely referring to the loss of life. It is probably a conservative statement to say that within the last twelve years, at periods of profound peace and not as the result of war, massacres and butcheries have occurred in which more lives of men, women and children have been lost than in any single great war since the close of the Napoleonic struggles. To any public man who knows of the complaints continually made to the State Department there is an element of grim tragedy in the claim that the time has gone by when weak nations or peoples can be oppressed by those who are stronger without arousing effective protest from other strong interests. Events still fresh in the mind of every thinking man show that neither arbitration nor any other device can as yet be invoked to prevent the gravest and most terrible wrongdoing to peoples who are either few in numbers or who if numerous, have lost the first and most important of national virtues—the capacity for self-defence.

When a nation is so happily situated as ours—that is, when it has no reason to fear or to be feared by its land

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neighbors—the fleet is all the more necessary for the preservation of peace. Great Britain has been saved by its fleet from the necessity of facing one of the two alternatives—of submission to conquest by a foreign power or of itself becoming a great military power. The United States can hope for a permanent career of peace on only one condition, and that is on condition of building and maintaining a first-class navy; and the step to be taken toward this end at this time is to provide for the building of four additional battleships. I earnestly wish that the Congress would pass the measures for which I have asked, for strengthening and rendering more efficient the army as well as the navy; all of these measures as affecting every branch and detail of both services are surely needed, and it would be the part of far-sighted wisdom to enact them all into laws, but the most vital and immediate need is that of the four battleships.

To carry out this policy is but to act in the spirit of George Washington; is but to continue the policies which he outlined when he said, “Observe good faith and justice toward all nations. Cultivate peace and harmony with all. . . . Nothing is more essential than that permanent, inveterate antipathies against particular nations and passionate attachments for others should be excluded, and that in place of them just and amicable feelings toward all should be cultivated.” . . .

I cannot recommend to your notice measures for the fulfilment of our duties to the rest of the world without again pressing upon you the necessity of placing ourselves in a condition of complete defence and of exacting from them the fulfilment of their duties toward us. The United States ought not to indulge a persuasion that, contrary to the order of human events, they will forever keep at a distance those painful appeals to arms with which the history of every other nation abounds. There is a rank due to the United States among nations which will be withheld, if not absolutely lost,

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by the reputation of weakness. If we desire to avoid insult we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known that we are at all times ready for war.

*[From a special message to Congress, April 27, 1908.]*

Every farsighted patriot should protest first of all against the growth in this country of that evil thing which is called "class consciousness." The demagogues, the sinister or foolish socialist visionary who strives to arouse this feeling of class consciousness in our working people, does a foul and evil thing; for he is no true American, he is no self-respecting citizen of this Republic, he forfeits his right to stand with manly self-reliance on a footing of entire equality with all other citizens; who bows to envy and greed, who erects the doctrine of class hatred into a shibboleth, who substitutes loyalty to men of a particular status, whether rich or poor, for loyalty to those eternal and immutable principles of righteousness which bid us treat each man on his worth as a man, without regard to his wealth or his poverty. But evil though the influence of these demagogues and visionaries is, it is no worse in its consequences than the influence exercised by the man of great wealth or the man of power and position in the industrial world, who by his lack of sympathy with, and lack of understanding of, still more by any exhibition of uncompromising hostility to, the millions of our working people, tends to unite them against their fellow-Americans who are better off in this world's goods. It is a bad thing to teach our working people that men of means, that men who have the largest proportion of the substantial comforts of life,

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are necessarily greedy, grasping and cold hearted, and that they unjustly demand and appropriate more than their share of the substance of the many. Stern condemnation should be visited upon demagogue and visionary who teach this untruth, and even sterner upon those capitalists who are in truth grasping and greedy and brutally disregarding of the rights of others, and who by their actions teach the dreadful lesson far more effectively than any mere preacher of unrest. A "class grievance" left too long without remedy breeds "class consciousness," and therefore class resentment.

The strengthening of the anti-trust law is demanded upon both moral and economic grounds. Our purpose in strengthening it is to secure more effective control by the national government over the business use of the vast masses of individual, and especially of corporate, wealth, which at the present time monopolize most of the interstate business of the country, and we believe the control can best be exercised by preventing the growth of abuses, rather than merely by trying to destroy them when they have already grown. In the highest sense of the word this movement for thorough control of the business use of this great wealth is conservative. We are trying to steer a safe middle course, which alone can save us from a plutocratic class government on the one hand, or a socialistic class government on the other, either of which would be fraught with disaster to our free institutions, state and national. We are trying to avoid alike the evils which would flow from government ownership of the public utilities by which interstate commerce is chiefly carried on and the evils which flow from the riot and chaos of unrestricted individualism. There is grave danger to our free institutions in the corrupting influence exercised by great wealth suddenly concentrated in the hands of the few. We should in some manner try to remedy this danger, in spite of the sullen opposition of



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these few very powerful men, and with the full purpose to protect them in all their rights at the very time that we require them to deal rightfully with others. . . .

The first duty of every man is to provide a livelihood for himself and for those dependent upon him; it is from every standpoint desirable that each of our citizens should endeavor by hard work and honorable methods to secure for him and his such a competence as will carry with it the opportunity to enjoy in reasonable fashion the comforts and refinements of life; and, furthermore, the man of great business ability who obtains a fortune in upright fashion inevitably in so doing confers a benefit upon the community as a whole, and is entitled to reward, to respect and to admiration. But among the many kinds of evil, social, industrial and political, which it is our duty as a nation sternly to combat, there is none at the same time more base and more dangerous than the greed which treats the plain and simple rules of honesty with cynical contempt if they interfere with making a profit; and as a nation we cannot be held guiltless if we condone such action. The man who preaches hatred of wealth honestly acquired, who inculcates envy and jealousy and slanderous ill will toward those of his fellows who by thrift, energy and industry have become men of means, is a menace to the community. But his counterpart in evil is to be found in that particular kind of multimillionaire who is almost the least enviable, and is certainly one of the least admirable, of all our citizens; a man of whom it has been well said that his face has grown hard and cruel while his body has grown soft; whose son is a fool and his daughter a foreign princess; whose nominal pleasures are at best those of a tasteless and extravagant luxury, and whose real delight, whose real life work, is the accumulation and use of power in its most sordid and least elevating form. In the chaos of an absolutely unrestricted commercial individualism under modern conditions,

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this is a type that becomes prominent as inevitably as the marauder baron became prominent in the physical chaos of the dark ages. We are striving for legislation to minimize the abuses which give this type its flourishing prominence, partly for the sake of what can be accomplished by the legislation itself, and partly because the legislation marks our participation in a great and stern moral movement to bring our ideals and our conduct into measurable accord.

*[Address to the "Congress of Governors" on  
the conservation of national resources,  
Washington, May 13, 1908.]*

*Governors of the Several States and Gentlemen:*

I welcome you to this conference at the White House. You have come hither at my request so that we may join together to consider the question of the conservation and use of the great fundamental sources of wealth of this nation. So vital is this question that for the first time in our history the chief executive officers of the states separately and of the states together forming the nation have met to consider it.

With the Governors come men from each state chosen for their special acquaintance with the terms of the problem that is before us. Among them are experts in natural resources and representatives of national organizations concerned in the development and use of these resources; the Senators and Representatives in Congress; the Supreme Court, the Cabinet and the Inland Waterways Commission have likewise been invited to the conference, which is therefore national in a peculiar sense.

This conference on the conservation of natural resources

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is in effect a meeting of the representatives of all the people of the United States called to consider the weightiest problem now before the nation, and the occasion for the meeting lies in the fact that the natural resources of our country are in danger of exhaustion if we permit the old wasteful methods of exploiting them longer to continue.

With the rise of peoples from savagery to civilization, and with the consequent growth in the extent and variety of the needs of the average man, there comes a steadily increasing growth of the amount demanded by this average man from the actual resources of the country. Yet, rather curiously, at the same time the average man is likely to lose his realization of this dependence upon nature.

Savages, and very primitive peoples generally, concern themselves only with superficial natural resources; with those which they obtain from the actual surface of the ground. As peoples become a little less primitive their industries, although in a rude manner, are extended to resources below the surface; then, with what we call civilization and the extension of knowledge, more resources come into use, industries are multiplied and foresight begins to become a necessary and prominent factor in life. Crops are cultivated, animals are domesticated and metals are mastered.

Every step of the progress of mankind is marked by the discovery and use of natural resources previously unused. Without such progressive knowledge and utilization of natural resources population could not grow, nor industries multiply, nor the hidden wealth of the earth be developed for the benefit of mankind.

From the first beginnings of civilization, on the banks of the Nile and the Euphrates, the industrial progress of the world has gone on slowly, with occasional setbacks, but on the whole steadily, through tens of centuries to the present day. But of late the rapidity of the progress has increased

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at such a rate that more space has been actually covered during the century and a quarter occupied by our national life than during the preceding six thousand years that take us back to the earliest monuments of Egypt, to the earliest cities of the Babylonian plain.

When the founders of this nation met at Independence Hall in Philadelphia the conditions of commerce had not fundamentally changed from what they were when the Phœnician keels first furrowed the lonely waters of the Mediterranean. The differences were those of degree, not of kind, and they were not in all cases even those of degree. Mining was carried on fundamentally as it had been carried on by the Pharaohs in the countries adjacent to the Red Sea.

The wares of the merchants of Boston, of Charleston, like the wares of the merchants of Nineveh and Sidon, if they went by water were carried by boats propelled by sails or oars; if they went by land were carried in wagons drawn by beasts of draft or in packs on the backs of beasts of burden. The ships that crossed the high seas were better than the ships that had once crossed the Ægean, but they were of the same type, after all—they were wooden ships propelled by sails; and on land the roads were not as good as the roads of the Roman Empire, while the service of the posts was probably inferior.

In Washington's time anthracite coal was known only as a useless black stone; and the great fields of bituminous coal were undiscovered. As steam was unknown, the use of coal for power production was undreamed of. Water was practically the only source of power, save the labor of men and animals; and this power was used only in the most primitive fashion. But a few small iron deposits had been found in this country, and the use of iron by our countrymen was very small. Wood was practically the only fuel, and what lumber was sawed was consumed locally, while



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the forests were regarded chiefly as obstructions to settlement and cultivation.

Such was the degree of progress to which civilized mankind had attained when this nation began its career. It is almost impossible for us in this day to realize how little our Revolutionary ancestors knew of the great store of natural resources whose discovery and use have been such vital factors in the growth and greatness of this nation, and how little they required to take from this store in order to satisfy their needs.

Since then our knowledge and use of the resources of the present territory of the United States have increased a hundredfold. Indeed, the growth of this nation by leaps and bounds makes one of the most striking and important chapters in the history of the world. Its growth has been due to the rapid development, and, alas! that it should be said, to the rapid destruction, of our natural resources. Nature has supplied to us in the United States, and still supplies to us, more kinds of resources in a more lavish degree than has ever been the case at any other time or with any other people. Our position in the world has been attained by the extent and thoroughness of the control we have achieved over Nature; but we are more, and not less, dependent upon what she furnishes than at any previous time of history since the days of primitive man.

Yet our fathers, though they knew so little of the resources of the country, exercised a wise forethought in reference thereto. Washington clearly saw that the perpetuity of the states could only be secured by union and that the only feasible basis of union was an economic one; in other words, that it must be based on the development and use of their natural resources. Accordingly, he helped to outline a scheme of commercial development, and by his influence an interstate waterways commission was appointed by Virginia and Maryland.

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It met near where we are now meeting, in Alexandria, adjourned to Mount Vernon, and took up the consideration of interstate commerce by the only means then available, that of water. Further conferences were arranged, first at Annapolis and then at Philadelphia. It was in Philadelphia that the representatives of all the states met for what was in its original conception merely a waterways conference; but when they had closed their deliberations the outcome was the Constitution which made the states into a nation.

The Constitution of the United States thus grew in large part out of the necessity for united action in the wise use of one of our natural resources. The wise use of all of our natural resources, which are our national resources as well, is the great material question of to-day. I have asked you to come together now because the enormous consumption of these resources, and the threat of imminent exhaustion of some of them, due to reckless and wasteful use, once more call for common effort, common action.

Since the days when the Constitution was adopted, steam and electricity have revolutionized the industrial world. Nowhere has the revolution been so great as in our own country. The discovery and utilization of mineral fuels and alloys have given us the lead over all other nations in the production of steel. The discovery and utilization of coal and iron have given us our railways, and have led to such industrial development as has never before been seen. The vast wealth of lumber in our forests, the riches of our soils and mines, the discovery of gold and mineral oils, combined with the efficiency of our transportation, have made the conditions of our life unparalleled in comfort and convenience.

The steadily increasing drain on these natural resources has promoted to an extraordinary degree the complexity of our industrial and social life. Moreover, this unexampled

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development has had a determining effect upon the character and opinions of our people. The demand for efficiency in the great task has given us vigor, effectiveness, decision and power, and a capacity for achievement which in its own lines has never yet been matched. So great and so rapid has been our material growth that there has been a tendency to lag behind in spiritual and moral growth; but that is not the subject upon which I speak to you to-day.

Disregarding for the moment the question of moral purpose, it is safe to say that the prosperity of our people depends directly on the energy and intelligence with which our natural resources are used. It is equally clear that these resources are the final basis of national power and perpetuity. Finally, it is ominously evident that these resources are in the course of rapid exhaustion.

This nation began with the belief that its landed possessions were illimitable and capable of supporting all the people who might care to make our country their home; but already the limit of unsettled land is in sight, and indeed but little land fitted for agriculture now remains unoccupied save what can be reclaimed by irrigation and drainage. We began with an unapproached heritage of forests; more than half of the timber is gone. We began with coal fields more extensive than those of any other nation and with iron ores regarded as inexhaustible, and many experts now declare that the end of both iron and coal is in sight.

The mere increase in our consumption of coal during 1907 over 1906 exceeded the total consumption in 1876, the centennial year. The enormous stores of mineral oil and gas are largely gone. Our natural waterways are not gone, but they have been so injured by neglect and by the division of responsibility and utter lack of system in dealing with them that there is less navigation on them now than there was fifty years ago. Finally, we began with

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soils of unexampled fertility and we have so impoverished them by injudicious use and by failing to check erosion that their crop-producing power is diminishing instead of increasing. In a word, we have thoughtlessly, and to a large degree unnecessarily, diminished the resources upon which not only our prosperity but the prosperity of our children must always depend.

We have become great because of the lavish use of our resources, and we have just reason to be proud of our growth. But the time has come to inquire seriously what will happen when our forests are gone, when the coal, the iron, the oil and the gas are exhausted, when the soils shall have been still further impoverished and washed into the streams, polluting the rivers, denuding the fields and obstructing navigation. These questions do not relate only to the next century or to the next generation. It is time for us now as a nation to exercise the same reasonable foresight in dealing with our great natural resources that would be shown by any prudent man in conserving and wisely using the property which contains the assurance of well-being for himself and his children.

The natural resources I have enumerated can be divided into two sharply distinguished classes accordingly as they are or are not capable of renewal. Mines if used must necessarily be exhausted. The minerals do not and can not renew themselves. Therefore, in dealing with the coal, the oil, the gas, the iron, the metals generally, all that we can do is to try to see that they are wisely used. The exhaustion is certain to come in time.

The second class of resources consists of those which can not only be used in such manner as to leave them undiminished for our children, but can actually be improved by wise use. The soil, the forests, the waterways, come in this category. In dealing with mineral resources, man is able to improve on nature only by putting the resources to a



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beneficial use, which in the end exhausts them; but in dealing with the soil and its products man can improve on nature by compelling the resources to renew and even reconstruct themselves in such manner as to serve increasingly beneficial uses—while the living waters can be so controlled as to multiply their benefits.

Neither the primitive man nor the pioneer was aware of any duty to posterity in dealing with the renewable resources. When the American settler felled the forests he felt that there was plenty of forest left for the sons who came after him. When he exhausted the soil of his farm he felt that his son could go West and take up another. So it was with his immediate successors. When the soil wash from the farmer's fields choked the neighboring river he thought only of using the railway rather than boats for moving his produce and supplies.

Now all this is changed. On the average the son of the farmer of to-day must make his living on his father's farm. There is no difficulty in doing this if the father will exercise wisdom. No wise use of a farm exhausts its fertility. So with the forests. We are on the verge of a timber famine in this country, and it is unpardonable for the nation or the states to permit any further cutting of our timber save in accordance with a system which will provide that the next generation shall see the timber increased instead of diminished. Moreover, we can add enormous tracts of the most valuable possible agricultural land to the national domain by irrigation in the arid and semi-arid regions, and by drainage of great tracts of swamp land in the humid regions. We can enormously increase our transportation facilities by the canalization of our rivers so as to complete a great system of waterways on the Pacific, Atlantic and Gulf coasts and in the Mississippi Valley, from the Great Plains to the Alleghenies and from the northern lakes to the mouth of the mighty Father of Waters. But all these

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various uses of our natural resources are so closely connected that they should be co-ordinated, and should be treated as part of one coherent plan and not in haphazard and piecemeal fashion.

It is largely because of this that I appointed the Waterways Commission last year, and that I have sought to perpetuate its work. I wish to take this opportunity to express in heartiest fashion my acknowledgment to all the members of the commission. At great personal sacrifice of time and effort they have rendered a service to the public for which we cannot be too grateful. Especial credit is due to the initiative, the energy, the devotion to duty and the far-sightedness of Gifford Pinchot, to whom we owe so much of the progress we have already made in handling this matter of the co-ordination and conservation of natural resources. If it had not been for him this convention neither would nor could have been called.

We are coming to recognize as never before the right of the nation to guard its own future in the essential matter of natural resources. In the past we have admitted the right of the individual to injure the future of the Republic for his own present profit. The time has come for a change. As a people we have the right and the duty, second to none other but the right and duty of obeying the moral law, of requiring and doing justice, to protect ourselves and our children against the wasteful development of our natural resources, whether that waste is caused by the actual destruction of such resources or by making them impossible of development hereafter.

Any right thinking father earnestly desires and strives to leave his son both an untarnished name and a reasonable equipment for the struggle of life. So this nation as a whole should earnestly desire and strive to leave to the next generation the national honor unstained and the national resources unexhausted. There are signs that both the na-

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tion and the states are waking to a realization of this great truth. On March 10, 1908, the Supreme Court of Maine rendered an exceedingly important judicial decision. This opinion was rendered in response to questions as to the right of the Legislature to restrict the cutting of trees on private land for the prevention of drouths and floods, the preservation of the natural water supply and the prevention of the erosion of such lands and the consequent filling up of rivers, ponds and lakes. The forests and water power of Maine constitute the larger part of her wealth and form the basis of her industrial life, and the question submitted by the Maine Senate to the Supreme Court and the answer of the Supreme Court alike bear testimony to the wisdom of the people of Maine and clearly define a policy of conservation of natural resources the adoption of which is of vital importance not merely to Maine but to the whole country.

Such a policy will preserve soil, forests, water power as a heritage for the children and the children's children of the men and women of this generation; for any enactment that provides for the wise utilization of the forests, whether in public or private ownership, and for the conservation of the water resources of the country must necessarily be legislation that will promote both private and public welfare; for flood prevention, water power development, preservation of the soil and improvement of navigable rivers are all promoted by such a policy of forest conservation.

The opinion of the Maine Supreme bench sets forth unequivocally the principle that the property rights of the individual are subordinate to the rights of the community, and especially that the waste of wild timber land derived originally from the state, involving as it would the impoverishment of the state and its people and thereby defeating one great purpose of government, may properly be prevented by state restrictions.

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The court says that there are two reasons why the right of the public to control and limit the use of private property is peculiarly applicable to property in land: "First, such property is not the result of productive labor, but is derived solely from the state itself, the original owner; second, the amount of land being incapable of increase, if the owners of large tracts can waste them at will without state restrictions, the state and its people may be helplessly impoverished and one great purpose of government defeated. . . . We do not think the proposed legislation would operate to 'take' private property within the inhibition of the Constitution. While it might restrict the owner of wild and uncultivated lands in his use of them, might delay his taking some of the product, might delay his anticipated profits and even thereby might cause him some loss of profit, it would nevertheless leave him his lands, their product and increase, untouched, and without diminution of title, estate or quantity. He would still have large measure of control and large opportunity to realize values. He might suffer delay, but not deprivation. . . . The proposed legislation . . . would be within the legislative power and would not operate as a taking of private property for which compensation must be made."

The Court of Errors and Appeals of New Jersey has adopted a similar view, which has recently been sustained by the Supreme Court of the United States. In delivering the opinion of the court on April 6, 1908, Mr. Justice Holmes said: "The state as quasi-sovereign and representative of the interests of the public has a standing in court to protect the atmosphere, the water and the forests within its territory, irrespective of the assent or dissent of the private owners of the land most immediately concerned. . . . It appears to us that few public interests are more obvious, indisputable and independent of particular theory than the interest of the public of a state to maintain the rivers that



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are wholly within it substantially undiminished, except by such drafts upon them as the guardian of the public welfare may permit for the purpose of turning them to a more perfect use. This public interest is omnipresent wherever there is a state, and grows more pressing as population grows. . . . We are of opinion, further, that the constitutional power of the state to insist that its natural advantages shall remain unimpaired by its citizens is not dependent upon any nice estimate of the extent of present use or speculation as to future needs. The legal conception of the necessary is likely to be confined to somewhat rudimentary wants, and there are benefits from a great river that might escape a lawyer's view. But the state is not required to submit even to an æsthetic analysis. Any analysis may be inadequate. It finds itself in possession of what all admit to be a great public good, and what it has it may keep and give no one a reason for its will."

These decisions reach the root of the idea of conservation of our resources in the interests of our people.

Finally, let us remember that the conservation of our natural resources, though the gravest problem of to-day, is yet but part of another and greater problem to which this nation is not yet awake, but to which it will awake in time, and with which it must hereafter grapple if it is to live—the problem of national efficiency, the patriotic duty of insuring the safety and continuance of the nation. When the people of the United States consciously undertake to raise themselves as citizens, and the nation and the states in their several spheres, to the highest pitch of excellence in private, state and national life, and to do this because it is the first of all the duties of true patriotism, then and not till then the future of this nation in quality and in time will be assured.

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[*Address to members of the Methodist Episcopal General Conference, Washington, May 16, 1908.*]

It is a pleasure to be with you to-day and to bid you welcome on behalf of the nation, here in the capital of the nation. Important though the Methodist Church is in many lands, there is none in which it has played so great and peculiar a part as here in the United States. Its history is indissolubly interwoven with the history of our country for the sixscore years since the constitutional convention made us really a nation. Methodism in America entered on its period of rapid growth just about the time of Washington's first Presidency. Its essential democracy, its fiery and restless energy of spirit and the wide play that it gave to individual initiative all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent. Methodism spread even among the old communities and the long settled districts of the Atlantic tidewater; but its phenomenal growth was from these regions westward. The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul. Such was your work in the past; and your work in the present is as great; for the need and opportunity for service widen as the field of

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national interest widens. It is not true in this country that the poor have grown poorer; but it is true that in many sections, and particularly in our large cities, the rich have grown so very much richer as to widen the gulf between the man of very large means and the man who makes each day's livelihood by that day's work and those who with sincerity and efficiency, and deep conviction band together for mutual help and those who can do most to keep the gulf from becoming too wide. True religion, through church organizations, through philanthropic organizations, in all the field of kindred endeavor, can manifest itself as effectively in the crowded and complex life of to-day as in the pioneer yesterdays; and the souls of men need the light now, and strive blindly toward it, as they needed it, and strove toward it in the vanished past. It is your task to do the work of the Lord on the farm and in the mine, in the counting room and the factory, in the car shops and beside the blasting furnaces, just as it was the task of your spiritual forebears to wrestle for the souls of the men and women who dwelt on the stump dotted clearings in the wilderness.

No nation in the world has more right than ours to look with proud confidence toward the future. Nowhere else has the experiment of democratic government, of government by the people and for the people, of government based on the principle of treating each man on his innate worth as a man, been tried on so vast a scale as with us; and, on the whole, the experiment has been more successful than anywhere else. Moreover, on the whole, I think it can be said that we have grown better and not worse; for if there is much evil, good also greatly abounds, and if wrong grows, so in even greater measure grows the stern sense of right before which wrong must eventually yield. It would be both unmanly and unwarranted to become faint-hearted or despairing about the nation's future. Clear-eyed and far-

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sighted men who are both brave of heart and cool of head, while not for a moment refusing to see and acknowledge the many evils around us, must yet also feel a confident assurance that in the struggle we shall win and not lose, that the century that has just opened will see great triumph for our people.

*By the President of the United States.*

### *A Proclamation*

THE WHITE HOUSE, June 24, 1908.

*To the People of the United States:* Grover Cleveland, President of the United States from 1885 to 1889, and again from 1893 to 1897, died at 8.40 o'clock this morning at his home in Princeton, N. J. In his death the nation has been deprived of one of its greatest citizens. By profession a lawyer, his chief services to his country were rendered during a long, varied and honorable career in public life. As Mayor of his city, as Governor of his state, and twice as President, he showed signal powers as an administrator, coupled with entire devotion to the country's good and a courage that quailed before no hostility when once he was convinced where his duty lay. Since his retirement from the Presidency he has continued well and faithfully to serve his countrymen by the simplicity, dignity and uprightness of his private life.

In testimony of the respect in which his memory is held by the government and people of the United States, I do hereby direct that the flags on the White House and the several departmental buildings be displayed at half-staff for a period of thirty days; and that suitable military and naval honors, under the orders of the Secretaries of War and of the Navy, be rendered on the day of the funeral.



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Done this twenty-fourth day of June, in the year of our Lord one thousand nine hundred and eight and of the independence of the United States of America the one hundred and thirty-second.

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*By the President:*

ALVEY A. ADEE, *Acting Secretary of State.*

*[From a personal letter on the Presidential Campaign, September 9, 1908.]*

Every good citizen should desire to see both prosperity and justice—prosperity and fair and righteous dealing as between man and man—obtain permanently in this great republic. As a people we are justly proud of our business industry, of our energy and intelligence in our work; and it is entirely right that we should ask ourselves as to any given course of conduct, “Will it be profitable?” But it is also no less emphatically true that the bulk of our people, the plain people who found in Abraham Lincoln their especial champion and spokesman, regard the question, “Is this morally right?” as even more important than the question, “Is this profitable?” when applied to any given course of conduct. Indeed, in the long run our people are sure to find that in all dealings, alike in the business and the political world, what is really profitable is that which is morally right. The last few years have seen a great awakening of the public conscience and the growth of a stern determination to do away with corruption and unfair dealing, political, economic, social. It is urgently necessary that this great reform movement should go on. But no reform movement is healthy if it goes on by spasms; if it is marked by periods of frenzied advance, followed, as such periods of frenzied advance must always be followed, by equally violent periods

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of reaction. The revolutionary and the reactionary really play into one another's hands to the extent that each by his excesses necessarily tends to arouse such disgust, such a feeling of revolt, in the minds of quiet people, as temporarily to restore the other to power. To permit the direction of our public affairs to fall alternately into the hands of revolutionaries and reactionaries, of the extreme radicals of unrest and of the bigoted conservatives who recognize no wrongs to remedy, would merely mean that the nation had embarked on a feverish course of violent oscillation which would be fraught with great temporary trouble and would produce no adequate good in the end. The true friend of reform, the true foe of abuses, is the man who steadily perseveres in righting wrongs, in warring against abuses, but whose character and training are such that he never promises what he cannot perform, that he always a little more than makes good what he does promise, and that, while steadily advancing, he never permits himself to be led into foolish excesses which would damage the very cause he champions.

In Mr. Taft we have a man who combines all of these qualities to a degree which no other man in our public life since the Civil War has surpassed. To a flaming hatred of injustice, to a scorn of all that is base and mean, to a hearty sympathy with the oppressed, he unites entire disinterestedness, courage both moral and physical of the very highest type, and a kindly generosity of nature which makes him feel that all of his fellow countrymen are in very truth his friends and brothers; that their interests are his, and that all his great qualities are to be spent with lavish freedom in their service. The honest man of means, the honest and law-abiding business, man can feel safe in his hands because of the very fact that the dishonest man of great wealth, the man who swindles or robs his fellows, would not so much as dare to defend his evil-doing in Mr. Taft's presence. The

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honest wage worker, the honest laboring man, the honest farmer, the honest mechanic or small trader or man of small means, can feel that in a peculiar sense Mr. Taft will be his representative because of the very fact that he has the same scorn for the demagogue that he has for the corruptionist, and that he would front threats of personal violence from a mob with the unquailing and lofty indifference with which he would front the bitter anger of the wealthiest and most powerful corporations. Broad though his sympathies are, there is in him not the slightest tinge of weakness. No consideration of personal interest, any more than of fear for his personal safety, could make him swerve a hair's breadth from the course which he regards as right and in the interest of the whole people.

. . . . .

Mr. Taft has been attacked because of the injunctions he delivered while on the bench. I am content to rest his case on these very injunctions; I maintain that they show why all our people should be grateful to him and should feel it safe to intrust their dearest interests to him. Most assuredly he never has yielded and never will yield to threat or pressure of any sort, as little if it comes from labor as if it comes from capital; he will no more tolerate the violence of a mob than the corruption and oppression and arrogance of a corporation or of a wealthy man. He will not consent to limit the power of the courts to put a stop to wrongdoing wherever found. This very fact should make the labor people feel a peculiar confidence in him. He has incurred the bitter hostility of foolish and bigoted reactionaries by his frank criticism of the abuse of the power of injunction in labor disputes, and he is pledged to do all he can to put a stop to the abuses in the exercise of the power of injunction. He will never promise anything that he will not do all in his power to perform. He can always be trusted to do a little better than his word, and the fact that before election

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he will not promise the impossible is in itself a guarantee that after election all that is possible will be done.

His record as a judge makes the whole country his debtor. His actions and decisions are part of the great traditions of the bench. They guaranteed and set forth in striking fashion the rights of the general public as against the selfish interests of any class, whether of capitalists or of laborers. They set forth and stand by the rights of the wage workers to organize and to strike, as unequivocally as they set forth and stand by the doctrine that no conduct will be tolerated that would spell destruction to the nation as a whole. As for the attack upon his injunctions in labor disputes, made while he was on the bench, I ask that the injunctions be carefully examined. I ask that every responsible and fair-minded labor leader, every responsible and fairminded member of a labor organization, read these injunctions for himself. If he will do so, instead of condemning them he will heartily approve of them and will recognize this further astonishing fact, that the principles laid down by Judge Taft in these very injunctions, which laboring people are asked to condemn, are themselves the very principles which are now embodied in the laws or practices of every responsible labor organization. No responsible organization would now hesitate to condemn the abuses against which Judge Taft's injunctions were aimed. The principles which he therein so wisely and fearlessly laid down serve as a charter of liberty for all of us, for wage workers, for employers, for the general public; for they rest on the principles of fair dealing for all, of even handed justice for all. They mark the judge who rendered them as standing for the rights of the whole people; as far as daylight is from darkness, so far is such a judge from the time server, the truckler to the mob, or the cringing tool of great, corrupt and corrupting corporations. Judge Taft on the bench—as since, in the Philippines, in Panama, in Cuba, in the War Department—showed himself



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to be a wise, a fearless, and an upright servant of the whole people, whose services to the whole people were beyond all price. Moreover, let all good citizens remember that he rendered these services, not when it was easy to do so, but when lawless violence was threatened, when malice, domestic and civic disturbance threatened the whole fabric of our government and of civilization; his actions showed not only the highest kind of moral courage but of physical courage as well, for his life was freely and violently threatened.

Let all fair minded men, wage workers and capitalists alike, consider yet another fact. In one of his decisions upon the bench Judge Taft upheld in the strongest fashion, and for the first time gave full vitality to, the principle of the employers' liability for injuries done workmen. This was before any national law on the subject was enacted. Judge Taft's sense of right, his indignation against oppression in any form, against any attitude that is not fair and just, drove him to take a position which was violently condemned by shortsighted capitalists and employers of labor, which was so far in advance of the time that it was not generally upheld by the state courts, but which we are now embodying in the law of the land. Judge Taft was a leader, a pioneer, while on the bench, in the effort to get justice for the wage worker, in jealous championship of his rights; and all upright and farsighted laboring men should hold it to his credit that at the same time he fearlessly stood against the abuses of labor, just as he fearlessly stood against the abuses of capital. If elected, he has shown by his deeds that he will be President of no class, but of the people as a whole; he can be trusted to stand stoutly against the two real enemies of our democracy—against the man who to please one class would undermine the whole foundation of orderly liberty, and against the man who in the interest of another class would secure business prosperity by sacrificing every right of the working people.

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I have striven as President to champion in every proper way the interests of the wage worker; for I regard the wage worker, excepting only the farmer, the tiller of the soil, as the man whose well-being is most essential to the healthy growth of this great nation. I would for no consideration advise the wage worker to do what I thought was against his interest. I ask his support for Mr. Taft exactly as I ask such support from every farsighted and right-thinking American citizen; because I believe with all my heart that nowhere within the borders of our great country can there be found another man who will as vigilantly and efficiently as Mr. Taft support the rights of the working man as he will the rights of every man who in good faith strives to do his duty as an American citizen. He will protect the just rights of both rich and poor, and he will war relentlessly against lawlessness and injustice whether exercised on behalf of property or of labor.

On the bench Judge Taft showed the two qualities which make a great judge: wisdom and moral courage. They are also the two qualities which make a great President.

## LIFE OF ROOSEVELT.

Theodore Roosevelt, twenty-sixth President of the United States in the twenty-ninth and thirtieth quadrennates of that office, came of a Dutch family long settled on Manhattan Island and intermingled with other racial elements, and was born in New York City on October 27, 1858, the son of Theodore Roosevelt, merchant and philanthropist, and Martha Bullock Roosevelt, member of a prominent Georgia family. He was prepared for college by a private tutor, entered Harvard in 1876, and was graduated A.B. in 1880. Immediately upon leaving college he entered upon the dual career of a political leader and a man of letters. In the fall of 1881 he was elected to the New York State Assembly from a city district and he was re-elected in 1882 and 1883. He was from the first a conspicuous member of that body, and in his third term as Chairman of the Committee on Cities and of a special committee he became the leader of a movement for administrative reform. In 1884 he was the leader of the New York State delegation in the National Republican Convention and took a prominent part in the ensuing campaign. Meantime, in 1882, he published his first book, a "History of the Naval War of 1812."

A marked change occurred in his life in 1884. The year before he had married his first wife, Alice Lee, who bore him one daughter and then died. Overwhelmed with the bereavement, he withdrew from all his occupations and associations in New York, and went to live on a ranch which he had purchased in North Dakota. There for two years

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he "roughed it" as a cowboy, ranchman and hunter, acquiring a thorough understanding of the life and characteristics of the Far West and also a passionate love of nature and outdoor sports, and at the same time transforming himself from a somewhat delicate youth into a robust and athletic man. He also wrote and published a second volume, "Hunting Trips of a Ranchman." In 1886 he returned to New York and with an access of mental and physical energy reëntered political work as the Republican candidate for the Mayoralty. Defeated by Abram S. Hewitt, he turned his attention chiefly for a time to letters, and published in 1887 a "Life of Thomas Hart Benton," and in 1888 a "Life of Gouverneur Morris" in the "American Statesmen Series." In 1888 also he published "Ranch Life and Hunting Trail," and the next year the first volume of his chief historical work, "The Winning of the West," of which additional volumes appeared at intervals down to 1896.

In 1889 Mr. Roosevelt became a member and President of the United States Civil Service Commission and filled that place with distinction and with great profit to the merit system in the public service. He likewise continued his literary labors, publishing a "History of New York" in the "Historic Towns Series" in 1890, and "The Wilderness Hunter" and "Essays on Practical Politics" in 1892. He resigned his place at Washington in 1895 to accept the Presidency of the Police Board in New York City under the reform administration of Mayor Strong, and in that office performed Herculean labors for the rooting out of abuses and corruption which had grown up in the department. Two years later, in the spring of 1897, he returned to Washington as Assistant Secretary of the Navy under the McKinley Administration, and addressed himself zealously to the work of providing adequate sea-power for the nation. A year later the war with Spain occurred,



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in which the achievements of the American navy attested the good results of his labors. In 1897 he published another volume of "American Ideals and Other Essays." At the beginning of the Spanish war he resigned his place in the Navy Department and with his friend Dr. Leonard Wood, an army surgeon, organized from among the cowboys and ranchmen of the West the First Regiment of U. S. Cavalry Volunteers, which became popularly known as the "Rough Riders." Of this regiment Dr. Wood was Colonel and Mr. Roosevelt Lieutenant-Colonel. The regiment did notable work in Cuba, and Mr. Roosevelt was promoted to the full Colonelcy of it for gallantry in the battles around Santiago. He related the exploits of his regiment in his volume entitled "The Rough Riders" in 1899.

At the close of the war Mr. Roosevelt reëntered public civil life as Governor of the State of New York in 1899 and 1900, and made his administration notable for the promotion of the high ideals in government which he had advocated in his writings. He also published in the second year of his term a "Life of Oliver Cromwell" and "The Strenuous Life." He was elected Vice-President of the United States in 1900 and assumed the duties of that office on March 4, 1901. On September 14 following, on the death of William McKinley, he became President, and in 1904 he was nominated and elected to succeed himself as President, receiving a plurality of more than 2,500,000 of the popular vote. He has made his administration notable for the undertaking of the Panama Canal and other great public works, for the establishment of the Cuban republic and for great advancement in the government of America's insular possessions, for vigorous and effective measures for the prosecution of unfaithful officials and the checking and punishment of law-breaking by great corporations, for other measures for insuring the purity and wholesomeness of food products, for the cultivation of closer and mutually

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beneficent relations with the other American republics, for the reorganization of the army and navy, and for a foreign policy which has conduced at once to the increase of American prestige and influence, and to the maintenance of the peace of the world. At his initiative peace was restored between Russia and Japan, and the second Peace Congress at The Hague was held, and in recognition of his irenic efforts the Nobel Peace Prize was conferred upon him in 1906. With this prize, of \$40,000, he endowed a Foundation for the Promotion of Industrial Peace.

President Roosevelt visited Panama in 1907 and thus destroyed the curious superstition that a President of the United States could not go outside of the borders of this country during his term of office. He has made numerous tours through the United States, and on them has made a great number of addresses on a variety of topics of public interest. He has also contributed occasional articles to current literature, and in addition to the volumes already mentioned he has been a part author of "Hero Tales from American History," 1895; "The Deer Family," 1902, and "Outdoor Pastimes of an American Hunter," 1906. He was married to his second wife, Edith Kermit Carow, in 1886, and has by her five children. He has received the honorary degree of LL.D. from Columbia University, 1889; Hope College, and Yale University, 1901; Harvard University, 1902; Northwestern University, 1903; University of Pennsylvania, and Clark University, 1905. In 1908, he refused to be considered a candidate for reelection to the Presidency, and announced his intention, at the close of his administration, of visiting East Africa for extended travels, sport, and literary work.

## THE STORY OF THE BOOK.

Theodore Roosevelt has throughout his public career been a man of letters as well as a statesman, and has made extensive and valuable contributions to both current and permanent literature. His public addresses and messages bear the unmistakable mark of the student, and his volumes are stamped with the ample authority of the man who personally knows whereof he writes. His annual messages to Congress have been unique in their departure from the stereotyped form of official reports and their inclusion of detailed and sometimes exhaustive discussions of governmental problems.

The Addresses and Public Papers of a contemporary statesman are obviously to be found largely in the newspapers of the day. His Messages to Congress are printed in official volumes, but his speeches and occasional public letters, until in due course they are finally compiled in book form, exist chiefly in the periodical press.

It is from such sources that the present compilation has been made, covering the period of Mr. Roosevelt's tenure of the Presidency from his accession to that office down to the present time. Necessarily, to adapt the compilation to the compass of this volume, the faculty of selection has had to be actively exercised. It has been necessary to select a few from among many addresses, and often to select comparatively brief passages from documents of great length. The aim has been in such selection to present individual topics in substantial entirety, and to cover as nearly as possible the whole range of topics of public interest which Mr. Roosevelt has discussed.

## NOTES ON THE TEXT.

7 *First Annual Message to Congress.* The circumstances of Mr. Roosevelt's assumption of the duties of the Presidency were unique in American history. He had been Governor of New York in 1899-1900 and in that place had directed important administrative and other reforms. Not all of these had been completed as his term drew toward its close and he earnestly desired reelection for a second term in order that he might continue the work he had begun. But the political "bosses" whose selfish interests had been disturbed by his reforming zeal conspired in the summer of 1900 to prevent his reelection as Governor by nominating him for the Vice-Presidency of the United States—a dignified and ornamental office, quite devoid of practical political influence, where they hoped to keep him for four years in "innocuous desuetude." He strongly opposed this nomination, but finally accepted it when it was forced upon him against his will; and he entered loyally upon the uncongenial duties of presiding officer of the Federal Senate. In the early fall of 1901 he went to the Adirondacks for a brief vacation, expecting nothing more than to go to Washington for the winter and preside over the deliberations of the Senate, with no voice in legislation or administration. But in a twinkling the tragedy of September 6-14 at Buffalo summoned him to the headship of the State and invested him with immeasurably greater powers for the execution of governmental reforms than those which he had possessed as Governor of New York; while the "bosses" who had as they supposed safely "shelved" him in the Vice-Presidency were dismayed to see him clothed with far greater authority



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than that of which they had deprived him. In such circumstances he delivered his first formal message to Congress, and to it the whole nation looked with peculiar interest to see what lines of policy for his administration would therein be indicated.

10 "*Reckless Utterances—in the Public Press.*" Despite the almost universal love with which President McKinley had been regarded, one widely circulated newspaper had for months assailed and lampooned him with malignant hatred and had openly suggested that he should be "removed" by assassination. That paper was read daily by the wretch who finally murdered him, and doubtless was in a large degree morally responsible for the deed.

13 "*Serious Social Problems.*" President Roosevelt promptly began in his first message his earnest discussion of social and industrial problems, practical dealing with which became the salient feature of his administration.

19 *Secretary of Commerce and Industries.* Little more than a year later Congress acted favorably upon this recommendation by enacting a law for the creation of a new Cabinet office to be known as the Department of Commerce and Labor, with a secretary at its head. This department soon became exceedingly useful for the carrying forward of the President's social and industrial policies.

23 *The Value of Forests.* The protection of forests, and in logical connection therewith the protection and improvement of inland waterways and the general conservation of natural resources became a conspicuous feature of Mr. Roosevelt's policy, culminating in the epoch-marking Congress of Governors at Washington in 1908.

31 *Address to the G. A. R.* Mr. Roosevelt early in life developed a strong and vital interest in military affairs, which was much intensified by his actual service in the field in Cuba, and this gave him a keen sympathy with the veterans of the Civil War and enabled him to appreciate the

## NOTES ON THE TEXT

value of the soldierly spirit of loyalty and of brotherhood in all the life of the republic.

35 "*The Completeness of the Reunion.*" In the war with Spain in 1898 Southern and Northern soldiers fought side by side without discrimination, and ex-Confederates served by the side of veterans of the Union army. One of the foremost American commanders was General Wheeler, a distinguished officer of the former Confederate army.

36 *Address in Honor of President Butler of Columbia University.* Mr. Roosevelt was graduated from Harvard University, but in 1899 when Governor of New York he received the honorary degree of LL.D. from Columbia University, and a close friendship has long existed between him and the President of the latter institution.

39 *Address at the Naval Academy.* His practical experience as Assistant Secretary of the Navy just before the war with Spain gave Mr. Roosevelt a special interest in that branch of the national service and a statesmanlike appreciation of the indispensable value of sea power for the protection of the country and for the maintenance of peace.

42 *Address at the Centennial Meeting of the Presbyterian Board of Home Missions.* The militant and aggressive side of religious work strongly appealed to Mr. Roosevelt's sympathies. On various occasions during his Presidency he was called upon to speak before church assemblages, and at such times he generally turned his attention to the labors of the missionary, the circuit rider, or the preacher who labored for civic as well as purely spiritual advancement.

43 *Tuesday, May 20, 1902.* On this date the constitution of the Republic of Cuba was formally promulgated and the government of the island was transferred from the military authority of the United States to the officials and people of Cuba.

44 *An Appalling Calamity.* On May 7, 1902, the long-

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quiescent volcano of La Soufrière on the British West Indian island of St. Vincent burst into renewed activity and about one-third of the area of the island was covered with rock fragments and ashes or scalded by the steam which belched from the crater. The loss of life was officially estimated at 1,350. Dust fell in large quantities at Barbados, ninety miles away, and was observed on ships at a distance of two hundred and seventy-five miles. The next day, May 8th, a still more appalling eruption occurred from Mont Pelée on the French West Indian island of Martinique. There was no serious earthquake nor outpouring of lava, but a hurricane of steam and incandescent ashes belched forth, transforming within a few minutes an area of thirteen square miles into a scorched and lifeless desert. The populous city of St. Pierre and various adjacent villages were annihilated, and of the more than 30,000 inhabitants only two escaped with their lives. The whole tragic episode occupied scarcely ten minutes.

45 *Monument at Arlington.* The National cemetery at Arlington, Va., formerly the ancestral home of the Lee family, opposite the City of Washington, was created for the graves of Union soldiers of the Civil War. In 1902 a monument was erected there in honor of the soldiers and sailors who fell in the war with Spain, among whom were ex-Confederates as well as Union veterans. The monument was erected by the Society of the Colonial Dames of America, thus happily typifying the union of the Republic in time as well as in geographical section.

48 *Decoration Day at Arlington.* Arlington shares with Gettysburg distinction as the resting place of the nation's dead, and on Decoration Day year after year has been the scene of exalted memorial oratory.

50 *The Centenary of West Point.* The United States Military Academy at West Point was opened in 1802, and has well deserved the encomium pronounced upon it by Mr.

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Roosevelt. At the time of its centennial celebration in 1902 it had 464 cadets and 71 instructors. An interesting incident of the celebration was the bestowal by the President of a medal of honor upon a fourth class cadet, Calvin P. Titus, for gallantry at Peking, China, on August 14, 1900, in the Boxer War.

52. *Open Formation in Battle.* The need of a change in field tactics was observed in the war with Spain in Cuba. In the Boer War in South Africa it was still more strongly marked. The old system of mass formations, and of infantry charges in close lines, was found to be obsolete and its maintenance was an invitation to disaster. The enormously increased efficiency of firearms made it necessary for troops to occupy and to move in exceedingly open and scattered formation, in which each individual soldier would have to act upon his own initiative far more than under the old tactics.

54 *Harvard Commencement Dinner Address.* At the festival of his Alma Mater instead of confining himself to the usual congratulatory and laudatory phrases the speaker addressed himself to the serious and profitable theme of the services of certain college men in the work of the nation.

55 *Leonard Wood.* Leonard Wood, who had been an army surgeon, became Colonel of the regiment of "Rough Riders" which was recruited from among Western plainsmen and others for hard service in the Spanish War in Cuba, and of which Mr. Roosevelt was Lieutenant-Colonel. After the war he became United States Military Governor of Santiago, Cuba, until December, 1899, when he became Military Governor of the entire island and filled that place until the American evacuation and transfer of the insular government to the Cubans, on May 20, 1902. A close and confidential friendship existed between him and Mr. Roosevelt, who in 1898 was his subordinate and in 1901 became his chief.

55 *Judge Taft.* William Howard Taft was appointed by President McKinley in March, 1900, president of the



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Philippine Commission, and in July, 1901, first civil governor of the Philippine Islands. He filled this place until February, 1904, when he became Secretary of War in President Roosevelt's Cabinet. His administration of Philippine affairs greatly endeared him to the people of those islands, who familiarly and affectionately called him their "great white Father."

56 *Elihu Root*. Elihu Root had been President McKinley's Secretary of War, after the war with Spain, and continued to serve in that office under President Roosevelt until 1904. Later he became Secretary of State.

57 "*Embattled Farmers*." Emerson's "Concord Hymn," sung at the completion of the Battle Monument, Concord, Mass., April 19, 1836:

By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once the embattled farmers stood,  
And fired the shot heard round the world.

58 *Address at Hartford*. This address, delivered to a throng of 5,000 or more persons in the Hartford Coliseum, was the first of a series on a tour of the New England States.

58 *New Duties and New Opportunities*. The war with Spain and our consequent acquisition of Porto Rico and the Philippines and the establishment of temporary government over Cuba occurred under the administration of President McKinley. But in those achievements Mr. Roosevelt took a conspicuous part, and it was left to him in his administration to confirm the work of his predecessor and to carry toward successful solution the vast and complicated problems which were entailed upon the nation by the events of 1898.

62 *The Isthmian Canal*. The Panama Canal enterprise belongs in a peculiar sense to Mr. Roosevelt's administration. The project is, it is true, four centuries old, having

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been contemplated by Columbus and his contemporaries, and having been actually essayed by Cortez early in the sixteenth century. Under many Presidents of the United States surveys of routes were made and negotiations were entered into for the doing of the great work. But it was not until 1902 that Congress finally authorized the President to undertake the enterprise, and in 1904 it was actually begun.

68 *Address in Boston.* This address, before a distinguished gathering in the New England metropolis, may be regarded as the first of Mr. Roosevelt's important popular discussions of the problem of the control of great corporations or trusts.

73. *Federal or State Statutes.* From this time forward Mr. Roosevelt argued persistently that there could be no "twilight zone" between Federal and State authority in which either individuals or corporations could be immune from control or from punishment for misdemeanor, but that at every point one authority or the other must be effective. Seeing that nearly all important corporations were engaged in business in more than one state—practically engaged in interstate commerce—he held that such authority was not only most readily but also most logically to be exercised by the Federal government.

75 *Mr. Knox.* Philander C. Knox, of Pennsylvania, was appointed Attorney-General of the United States by President McKinley on April 5, 1901, and served until June 30, 1904, when he became a United States Senator from Pennsylvania.

76 "*The Simple Life.*" At a later date it was Mr. Roosevelt's lot to introduce the Rev. Charles Wagner, author of the "Simple Life," to a Washington audience. He had himself written an essay on "The Strenuous Life" and contrasts between the two titles have often been made. The difference between the two is, however, more in name than

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in substance. The burden of both is the need of leading more useful, better, higher lives.

78 *Address at Wheeling.* In this address Mr. Roosevelt continued the theme of his Boston address of a short time before, in some measure indeed actually repeating his illustrations and arguments, particularly those relating to the need of changed laws to meet changed conditions. As at Boston, his conclusion was that efficient control of trusts was to be exercised only by the National Government.

82. *Address to the Brotherhood of Locomotive Firemen.* In speaking to the representatives of a great industrial army Mr. Roosevelt used the same tone and phrases which he had employed in addressing members or veterans of the military army, dwelling upon the principle of brotherhood as exemplified by them, and upon the qualities of citizenship which their organization was calculated to develop. He himself has accepted honorary membership in a labor organization.

84 *The Tariff and Trusts.* Mr. Roosevelt was a consistent supporter of the Protectionist system. At the same time he heartily agreed with the opinion expressed by his predecessor in his last speech, that the time had come for a thorough revision of the tariff schedules and a considerable reduction of some of the rates. Such action was more than once urged by him upon Congress. In this Cincinnati address he discussed the relation of the tariff to the trusts and effectively replied to the pretension that the trusts existed chiefly by virtue of tariff protection and that they were best to be controlled by abolishing the tariff. He argued that abolition of the tariff would affect the trusts only in common with all other industries, and that the withdrawal of protection would be actually more disastrous to the independent concerns which were competing with the trusts than to the trusts themselves.

87. *An Honest Currency.* For years the need of cur-

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rency reform had been one of the foremost issues in American politics. Mr. Roosevelt's early recollections had been of Civil War times when specie payments were suspended and depreciated paper was the circulating medium. In his boyhood he had heard of and witnessed the "inflation" craze, and in early manhood he had seen the culmination and collapse of the "Greenback" movement which followed the resumption of specie payments. Later came the "Free silver coinage" propaganda, with a disastrous financial panic in 1893 due chiefly to the evil operations of the law which compelled continuous purchase and coinage of silver at an artificial ratio. In 1896 Mr. McKinley was elected President on a platform demanding the maintenance of the single gold standard, and Mr. Roosevelt became Vice-President in 1900 on a similar platform. The variety of Treasury notes, coin certificates of deposit, national bank notes, and what not other forms of paper money continued, however, to cause trouble, and Mr. Roosevelt found it necessary in his first administration to urge a revision of the currency system so as to provide a more adequate meeting of the needs of business.

88 *The Tariff as a Business Proposition.* Many of the most thoughtful men in American public life have agreed with the suggestion of Mr. Roosevelt, that the tariff question should be separated from party politics and should be treated as a purely economic and non-political matter on a business basis.

92 *Union League Club.* The Union League Club, which was originally and more correctly called simply the Union League, was first organized in the city of Philadelphia during the Civil War, as—according to its name—a league of loyal men for the support of the Union and the Federal government. Similar organizations were promptly formed in New York and other cities, and in time these clubs became generally representative of the Republican party.



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92 *Dr. Crum.* A protracted and sometimes acrimonious controversy was caused by the President's appointment of Dr. Crum to be Collector of Revenue at the port of Charleston, S. C. Dr. Crum was a man of excellent character and ability, well fitted to fill the place acceptably. He was, however, of the Negro race, and that circumstance made him personally distasteful to many of the people of Charleston who were unwilling to admit equality of the races. Vigorous and often passionate protests were made against the appointment and against its confirmation by the Senate, and for a time the confirmation was delayed. The President was resolute, however, and Dr. Crum was finally confirmed in office.

95 *Second Annual Message.* In this message Mr. Roosevelt continued and confirmed the practice which was begun in his first message, of discussing in detail and at length important questions relating to the public welfare, instead of merely reviewing the work of the Executive Department for the last year. In this he practically made a "new departure" from the almost invariable custom of his predecessors, but in so doing he followed faithfully the policy prescribed by the Constitution of the United States, which directs not only that The President "shall, from time to time, give to Congress information of the state of the Union," but also that he shall "recommend to their consideration such measures as he shall judge necessary and expedient."

97 "*Dealing with the Indians.*" At this time the policy of the Government toward its Indian wardss was twofold: First, to educate and make self-supporting the scattered tribes on the various reservations; and second, to effect the abolition of tribal organizations among the five "civilized nations," the allotment of their lands in severalty, and their complete absorption into the body of American citizenship. This latter aim was accomplished five years later,

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when the former "Indian Territory" was admitted to the Union as a part of the State of Oklahoma.

98 *The Young Men's Christian Association.* This remarkable organization was at this time completing its first fifty years of existence, and during that period had enjoyed such growth and had exercised such a degree of influence and beneficence as can perhaps be credited to no other similar or comparable body. In its intensely practical work, ministering to the intellectual, social, industrial, civic and even physical wants of its constituency, its appeal to the sympathetic interest of President Roosevelt was particularly strong.

103 *Washington, Lincoln and McKinley.* In placing the name of McKinley by the side of the names of Washington and Lincoln Mr. Roosevelt confirmed a judgment which had been expressed by others and which seems quite likely to be generally established by the mature opinion of the world.

104 "*His Own High Sense of Honor.*" William McKinley was in 1888 chairman of the Ohio delegation to the Republican National Convention and was pledged to the support of John Sherman for the Presidential nomination. During the balloting, when it became apparent that Sherman could not win, a movement was made to nominate Mr. McKinley instead. It would doubtless have succeeded, and in a few minutes he would have received a unanimous nomination, which in that year would have been practically tantamount to election. But Mr. McKinley rose and stopped the movement with a few well chosen words. He was in honor pledged, he said, to the support of Mr. Sherman, and his sense of integrity would not permit him to be or to seem to be himself a candidate. "I do not request," he said, "I demand that no delegate who would not cast a reflection upon me shall cast a ballot for me." That noble act of self-abnegation, one of the finest utterances in our political his-

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tory, was effective. Again at the convention of 1892 Mr. McKinley was a delegate pledged to the support of President Harrison for renomination. A strong movement was developed, however, to nominate him instead of Mr. Harrison, and it would probably have been successful had not the Ohio statesman stopped it by peremptorily demanding the withdrawal of his name.

105 *The Issue in 1896.* The Presidential campaign of 1896 was distinctively a battle of monetary standards or systems. Mr. McKinley stood for the gold standard which prevailed in nearly all of the civilized world. His competitor, Mr. Bryan, fought for the bi-metallic standard and for the futile attempt artificially to maintain silver coinage at par with gold at a ratio of 16 to 1. Mr. McKinley won by an overwhelming majority, a large part of the Democratic party refusing to support Mr. Bryan, although many "free silver" Republicans went over to his side.

106 "*The Situation in Cuba.*" Mr. McKinley's policy toward Cuba, which led to intervention and the war with Spain, was in exact accord with that of his predecessor, Mr. Cleveland, and was a logical and consistent continuation of it.

106 "*A Result of the War.*" Mr. Roosevelt's succinct statement here, of the duties, responsibilities and problems which were entailed upon the United States as a result of the war with Spain, is to be commended as a notably exact, impartial and convincing presentation of historic facts.

110 *The Bi-Centenary of Wesley.* John Wesley, then a High Churchman of the English Established Church, of the most rigid type, came to America in 1735 to conduct a mission in Georgia under the direction of the Society for the Propagation of the Gospel. On the voyage hither he became interested in and much impressed by the faith and practice of the Moravian Brethren, and on his return to England in 1738 he further cultivated acquaintance with them. The

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sequel was the organization of the Methodist Church in May, 1738. This new denomination was introduced into America by immigrants from Ireland, who organized a church in New York in 1766. By the end of the Revolution the church in the United States numbered forty-three preachers and 13,740 members. It has now and for many years been the most numerous Protestant denomination on this continent, and it has throughout its whole history been conspicuously a pioneer church and a church of the common people, establishing itself on the frontier and at the very outposts of civilization and having the bulk of its membership among the "masses" rather than the "classes."

111 *Peter Cartwright.* This eminent Methodist preacher was born in Virginia in 1785 and entered the ministry in Kentucky in 1806. He removed to Illinois in 1823 and labored there for nearly half a century. He was for some years a member of the Illinois Legislature, and was once a candidate for Congress but was defeated by Abraham Lincoln. He was one of the most eminent and typical of the old-time circuit riders.

116 "*Speak Softly and Carry a Big Stick.*" This apt quotation of the old adage gave rise to the popular identification of the "big stick" with Mr. Roosevelt's policies at home and abroad.

116 *The Anthracite Coal Strike.* In April, 1902, the coal miners of the anthracite region of Pennsylvania asked for an eight-hour day, payment at the rate of sixty cents a long ton, and recognition of their union. All these demands were promptly refused by their employers, which were chiefly the railroads which, in defiance of the State law, were engaged in the coal-mining business. A month later a general strike was ordered by the miners' union, and the employers resolved to grant no concession. Much suffering ensued among the miners' families, and there was some violence. By the early autumn anthracite coal in the market



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rose to almost prohibitive prices, industries were seriously interfered with, and a winter of suffering and disaster was in prospect. Then Mr. Roosevelt, who had already made various efforts to end the trouble, intervened in a way which could not well be denied, appointed a commission to investigate carefully the issues involved and the whole anthracite mining situation, and soon succeeded in effecting a settlement and resumption of mining.

121 *The Louisiana Purchase.* Having been himself so closely associated with this nation's latest act of territorial expansion, it was natural that Mr. Roosevelt should feel a keen interest in the commemoration of its greatest act of that kind and the first which it performed after becoming a nation under the Constitution. "The Winning of the West" is the theme of one of his most important historical works.

123 *Types of Expansion.* Mr. Roosevelt here in an admirably philosophic manner contrasts the methods of expansion and colonization pursued by ancient Greece and Rome and their results with the method adopted by the United States in the case of the Northwest Territory and consistently maintained since. A like contrast is drawn between American and contemporary European colonization.

130 *Preservation and Use of Forests.* Mr. Roosevelt's administration stands conspicuous and preëminent for the effective work which he has done for forestry, both in the preservation of forests as forests and in their national and economical utilization as permanent natural resources.

131 *The Giant Sequoias.* The name Sequoia is a Latinized form of the name of the famous Cherokee Indian chief, Sequoyah, and is applied to a genus of trees consisting of two species of evergreen conifers belonging to California but capable of cultivation elsewhere. The *Sequoia gigantea* or "Big Tree" was discovered by Douglas in 1831, though its existence seems to have been known to Menzies as early as 1796. There are several notable groves of it in Cali-

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fornia, the best known being those of Calaveras and of Mariposa. Some of the trees are 30 feet in diameter and more than 300 feet high, and their age is estimated at from 2,000 to 3,000 years. The other species is the *Sequoia sempervirens*, commonly known as Redwood, a tree much used for lumber. It also attains gigantic proportions.

135 *Lewis and Clark.* Though Oregon and Washington were not a part of the Louisiana Purchase, their acquisition was practically effected at that time, Jefferson sending Lewis and Clark to establish title to that region by discovery and exploration at the same time that he sent Livingston and Monroe to negotiate with Napoleon for the purchase of Louisiana.

138 *Address at Butte.* Butte was and had for some time been a conspicuous center of labor troubles, corporation abuses, and other conditions of the very character discussed by the President in this address.

140 *Salt Lake City.* There was a peculiar felicity in the President's choice of his theme at Salt Lake City, or in his choice of that place for his delivery of this address. No part of the American continent more strikingly illustrates the power of man to overcome adverse conditions of nature and literally to make the desert blossom as the rose than the metropolis of Utah—the State originally called by its founders Deseret. With the “peculiar institution” which figured so largely in the early history of Utah and which was indeed the chief cause of the settlement of that territory, Mr. Roosevelt would have been the last man to sympathize; but he was second to none in appreciating the fine elements of the pioneer spirit which animated the Mormon colonists.

147 “*The Great Debate.*” It was at Freeport on August 27, 1858, that the great public debate between Abraham Lincoln and Stephen A. Douglas began, the result of which was to rend the Democratic party asunder in 1860 and make Lincoln President of the United States. The

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“keynote” was that which Lincoln had in fact already sounded in his speech accepting the Republican nomination for the Senatorship: “‘A house divided against itself cannot stand.’ I believe this government cannot permanently endure half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other.” Most of his friends were frightened by this bold utterance, but Lincoln persisted in it, saying that he “would rather be defeated with it in the speech than be victorious without it.”

148 *Colored Soldiers.* Mr. Roosevelt amply appreciated the sterling qualities of the colored troops, in Cuba and elsewhere; and this utterance should have made it impossible for his enemies to say many of the things which were said of him later, when stern necessity compelled him to impose grave discipline upon a colored regiment.

149 *The Reformed Church.* Broadly liberal in his religious creed and feeling active sympathy with all churches, Mr. Roosevelt has long been directly connected with the Reformed Church.

153 *Letter to Governor Durbin.* This letter was called forth by the vigorous and effective action which was taken by Governor Durbin for the suppression and punishment of an outbreak of lynch law which had threatened to assume the proportions of a race war.

157 *The Holy Name Society.* This numerous and influential organization of the Roman Catholic Church has for its special object the discouragement and suppression of blasphemy, profanity and indecency of speech; an object with which Mr. Roosevelt was naturally in hearty sympathy. Acting on the principle of the old saying, “To swear is neither brave, polite nor wise,” he improved the opportunity to dwell upon the virtues of manliness and courage as elements of Christian life.

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167 *"Not a Soft and Easy Creed."* The notes of courage, endurance, and strenuous achievement were often sounded by the speaker in his public addresses.

169 *The Commercial Treaty with Cuba.* A liberal measure of commercial reciprocity with Cuba was urged by President McKinley soon after the Spanish war, and was thereafter repeatedly urged by President Roosevelt, "for every reason of expediency, honor, and morality." This nation was indeed obviously bound in honor and morals to give to Cuba a market at least as good as that Spanish market of which it had practically deprived the island. It was also to the practical interest of this country to do so, since Cuba, while selling seventy-five per cent of her exports here was purchasing only forty-five per cent of her imports in the United States. A treaty was negotiated, but was for a long time successfully opposed by representatives of the beet sugar and other special interests in the Senate, and when at last its ratification, in a much emasculated form, was secured in that body, further opposition and delay occurred in the House when that body was asked to enact the legislation necessary for the effective operation of the treaty. The President's declaration that failure to enact such legislation would come perilously near a repudiation of the pledged faith of the nation was not a whit too strong, but even it did not fully suffice to spur to the doing of duty the "insurgent" legislators who held selfish and sordid interests above the honor of the nation.

171 *Department of Commerce and Labor.* This department had been recommended by Mr. Roosevelt in an earlier message and its creation was peculiarly gratifying to him. It soon became the most efficient of all the departments for the execution of the important social and economic policies of his administration.

175 *Special Message on Panama.* Perhaps no act of President Roosevelt's entire administration provoked more



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controversy than that connected with the recognition of the Panama Republic, the protection of it from Colombian aggression, and the negotiation with it of a treaty for the construction of an isthmian canal. This special message on the subject is here quoted at length, because it presents an admirable historical statement of the case and a convincing legal vindication of the course pursued by our government.

204 *"Those Who Settled Themselves Steadfastly Down to Fight."* Compare the sentiment with Grant's famous dispatch, "I intend to fight it out on this line if it takes all summer."

210 *Address Accepting the Presidential Nomination.* This was a unique incident in American history. Four former Vice-Presidents had succeeded to the Presidency—or more strictly had become and served as acting Presidents—but not one of them had been at the end of such service elected or even nominated to succeed himself for another Presidential term. Theodore Roosevelt was the first and thus far of course the only acting President to be renominated and reelected by his party.

220 *Second Congress at The Hague.* It had been understood at the first Hague Congress in 1899 that another such body would be called together in a few years, but down to this time no steps had been taken to that end. The Interparliamentary Union suggested to President Roosevelt the desirability of summoning such a Congress, and this was his response. The initiative was accordingly taken by him, although with fine courtesy he surrendered the privilege of actually issuing the invitations to the Russian government, as at the first Congress. The credit of calling the second Congress is due, however, in fact to Mr. Roosevelt.

222 *Friendship with Germany.* A close personal friendship existed between Mr. Roosevelt and Baron Speck von Sternburg, who was the German Ambassador to America, and throughout his administration cordial relations with

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Germany were successfully cultivated; obliterating all but a faint memory of the slight friction which was supposed to have existed before and during the Spanish war.

225 *The Rev. Charles Wagner.* A profound impression was created upon thoughtful minds by the appearance of this German clergyman's little treatise on simplicity and integrity of life—substantially the “Integer vitæ, scelerisque puris” of Horace. Mr. Roosevelt had previously referred to this work, and in this address made more clear the substantial harmony between the “simple life” and his own philosophy of the “strenuous life.”

230 *Treaties of Arbitration.* More general treaties of arbitration were made during Mr. Roosevelt's administration than in all the previous history of the country.

237 *Address Before the National Congress of Mothers.* This was one of a number of addresses which Mr. Roosevelt made upon the subject of domesticity and family life, some utterances in which were widely repeated and commented upon as protests against “race suicide.”

244 *Commodore John Barry.* Partisans of John Barry have claimed for him the honor of having been the “Father of the American Navy” and have strongly objected to its being bestowed upon John Paul Jones. The title of Barry to most honorable remembrance is impregnable, as indeed is that of several other commanders of the Revolutionary navy. That his service antedated that of Jones must be conceded, and he doubtless held seniority over Jones on the navy list. The great value of his services must also be conceded. But it is equally true that Jones's exploits more than those of all other commanders in that war caused the American navy to be recognized abroad, and that his precepts and example have ever since been more influential in shaping the course and developing the spirit of the navy. Mr. Roosevelt does not attempt in this address to pass upon the question of comparative merit, but in ranking Barry among the two or three

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foremost Revolutionary captains gives a judgment which will not be challenged.

252 *The Growth of Luxury.* There had for some time been much public and professional discussion of the alleged growth of luxury in colleges and universities, and the impression appeared to prevail among many that at least in the great universities of the Eastern States effeminacy and extravagance were prevalent. Statistics did not appear, however, to confirm that idea. Among some of the students no doubt there were luxurious and extravagant habits of life, but these were not the rule, and in no institution was it impossible or even difficult for students of scantiest means to "work their way" and yet rank in social fellowship with the richest.

253 *The Matter of Sport.* Discussion of the place of athletic sports, and particularly football, in college life was at this time much to the fore and nowhere more than at Harvard. That university, once preëminent in athletics, had suffered much from variableness of policy and from what was regarded by many as undue interference by the faculty with sports. Mr. Roosevelt's sympathy with the athletes was strong, but his sense of order and honor and of due proportion between brain and brawn moved him to maintain a conservative attitude toward the controversy.

259 *Address to the Florida Baptist College.* In this address, as in a former one at Springfield, Ill., Mr. Roosevelt evinced his deep sympathy with and interest in the colored race. On various occasions he paid much attention to the all-important matter of negro education, especially as conducted by Dr. Booker T. Washington at Tuskegee.

261 *Address at Tuskegee.* In this notable address Mr. Roosevelt greatly enlarged upon the subjects discussed briefly in that of three days before at Jacksonville, pleading earnestly for a generous and practical system of education

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for the negro race and for a "square deal" in all relations between the two races.

265 *Fifth Annual Message.* After his reelection to a regular term as President Mr. Roosevelt urged with more strength and authority than before his policies of industrial and economic reform, and these became the burden of nearly all of his messages and addresses.

273 *Injunctions in Labor Disputes.* This has for years been one of the most controverted points in American jurisprudence. Denunciation of what was called "government by injunction" was a prominent issue in the Presidential campaign of 1896 and the issue has been very much alive ever since, though the condemnation of injunctions by labor unions has been considerably compromised by their taking advantage of the system for their own service. As a result of years of discussion the question was finally recognized in the national campaign of 1908 as one calling for further legislation.

279 *Peacemaking.* For his services to the cause of international peace, in taking the initiative for the second Hague Conference and more particularly for facilitating the conclusion of the treaty of peace between Japan and Russia, Mr. Roosevelt received the award of the Nobel Peace Prize, the proceeds of which he devoted to a foundation for the furtherance of irenic endeavors.

283 *The Golden Rule.* John Hay, while Secretary of State in Mr. Roosevelt's Cabinet, described the foreign policy of America as consisting of the Monroe Doctrine and the Golden Rule.

287 *Santo Domingo.* After much delay and in the face of much opposition Mr. Roosevelt secured the ratification of the arrangement with Santo Domingo here outlined. The results of its operation have been singularly beneficial. Without cost to the United States, and without impairment of the independence of Santo Domingo, that insular repub-



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lic has been transformed from chaos to order, from bankruptcy to solvency, and has been put upon a more stable and honorable basis than ever before in its history.

296 *The Civil Service Law.* Upon this subject Mr. Roosevelt spoke with exceptional authority, having himself been one of the United States Civil Service Commissioners, as well as an advocate of the system in the New York Legislature and a consistent practitioner of it as Governor of that State.

299 *Accusations Against the Canal Administration.* For some time there had been a veritable epidemic of sensational attacks upon the Isthmian Canal Commission and the general administration of affairs at Panama. Some of these were of an insidious and mischievous type, while others were manifestly ignorant and absurd. One of the most conspicuous was made by a writer of some repute who made only a few hours' stay upon the isthmus, yet professed almost encyclopædic knowledge of things there, and made innumerable mistakes of the most ludicrous description. All charges which on their face appeared to be at all worthy of consideration were scrupulously investigated, but all were found to be baseless, and the work was demonstrated to be worthy of the high encomium pronounced upon it by the President in this message.

303 *Lieutenant Taylor.* This officer was punished for unbecoming conduct toward an enlisted man of his command, who happened to occupy a theater seat just in front of Taylor and was ordered by Taylor to leave it and sit elsewhere. On several other occasions President Roosevelt strongly condemned anything like disrespect to the enlisted men or to the uniforms of the army and navy.

306 *The Eight Hour Law at Panama.* The attempt to have the eight hour law strictly enforced on the Panama Canal was one of the most illogical proposals made in connection with that enterprise. It meant virtually the imposi-

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tion of a rule which the workmen themselves did not want and which would have interfered enormously with their efficiency and with the prompt and economical execution of the enterprise.

310 *The Man with the Muck Rake.* This apt use of Bunyan's famous figure added a new phrase to current speech, and as a result of the President's speech "muck rake," "muck raking," "muck rakers" and the like became household words to thousands who probably had never read "Pilgrim's Progress."

320 *The Civil Service.* See 296, *ante*. Few serious problems of civil service administration came up during Mr. Roosevelt's term of office. The letter and spirit of the law were faithfully observed, and the President showed the same constant devotion thereto that he had manifested as Civil Service Commissioner.

325 *Government Ownership of Railroads.* This putative panacea for commercial and industrial ills had been much exploited by socialistic theorists, and was for a time taken up and advocated by Mr. Bryan, Mr. Roosevelt's chief political opponent. Mr. Roosevelt devoted little time to discussion of it, but his attitude toward it was sufficiently indicated in this brief reference.

328 *Address at Colon.* The strange and quite groundless superstition, that a President of the United States was in some way forbidden to go outside of this country during his term of office was probably violated—though not intentionally—by at least two of Mr. Roosevelt's predecessors, but it was left for Mr. Roosevelt deliberately and openly to demonstrate its fallacy. On more than one occasion he went far outside the territorial limits of the United States, and on this trip to Panama he entered the territory of an alien State and was the guest of an alien government.

341 *Treatment of the Japanese.* An anti-Japanese movement, attended with gross violence, had been fomented

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in San Francisco and elsewhere on the Pacific Coast, chiefly for political purposes, and official attempts were made to exclude Japanese children, even those born in this country, from the public schools. Against this offensive conduct the Japanese government promptly protested, Mr. Roosevelt sent a member of his Cabinet to investigate the situation, appeal was made to the courts, and the right of Japanese of school age to attend the public schools on terms of equality with children of other nations was established. The demand for the exclusion of Japanese immigrants of the labor class was met by Japan herself with a decree practically forbidding emigration to this country, Japan needing all her working population at home and in Formosa and Corea. For some time relations between the two countries were somewhat delicate, and the episode included the recall of Viscount Aoki, the Japanese Ambassador to this country, and the appointment of Mr. Takahira in his place, and an unaccepted offer of mediatory services by France. The cordial understanding between the two governments was never disturbed, however, by all the superficial demagogery of agitators and intriguers.

346 *Dismissal of Colored Troops.* This episode led to one of the most acrimonious controversies in all Mr. Roosevelt's administration, in the course of which the President, for reasons which obviously included political ambition and personal spite, was antagonized by some conspicuous members of his own party. On the night of August 13-14, 1906, a score or less of negro soldiers of the Twenty-Fifth Regiment of the United States Army, left their barracks without leave and, to avenge some real or imaginary insults, went about town in Brownsville, Texas, where they were in garrison, shooting into houses with the result that one citizen was killed and two badly wounded. They then returned to their barracks before their identity could be ascertained. An investigation was held, but the culprits could not be identi-

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fied, their comrades refusing to give any information concerning the escape. For this outrage and for the "conspiracy of silence" concerning it the President dismissed the entire battalion of one hundred and seventy men "without honor." A Congressional investigation followed, and an appeal to the courts, but the action of the President was generally sustained and approved.

348 *Athletics at Harvard.* In this address Mr. Roosevelt decried the turning out of "mollycoddles" instead of vigorous men, and thus added another picturesque expression to the popular vocabulary.

355 *The Carnegie Institute.* This great institution was founded by Andrew Carnegie with an endowment of \$10,000,000, to which \$6,000,000 more was added at its opening.

356 *National Arbitration and Peace Congress.* This body held a four days' meeting in New York, under the presidency of Mr. Carnegie. Among those participating in the proceedings were the Baron d'Estournelles de Constant, President of the International Society of Conciliation; Herr Ernest Richard, President of the German-American Peace Society; Sir Robert Ball, of Cambridge University; and representatives of various industrial and civic organizations. In addressing it by letter Mr. Roosevelt reëmphasized his favorite theme of justice and righteousness as the only sure foundations of peace.

361 "*Undesirable Citizens.*" On October 8, 1906, Mr. Roosevelt in a letter to Representative Sherman of New York spoke of a conspicuous capitalist (Mr. Harriman, President of the Union Pacific Railroad) as "at least as undesirable a citizen as Debs, or Moyer, or Haywood." This instantly aroused much resentment among the friends of Moyer and Haywood, largely for the reason that those men were at the time on trial for complicity in the murder of Governor Steunenberg of Idaho, and it was suggested that the letter might prejudice the case against them. The pres-



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ent letter was written by Mr. Roosevelt to Honore Jaxon, chairman of the Cook County Moyer-Haywood Conference at Chicago. George H. Moyer was the president and William D. Haywood was the secretary of the Western Federation of Miners, a labor organization of particularly stormy history, which had conducted a great strike at the Cœur d'Alène mines, Idaho. To maintain order there Governor Steunenberg had called for Federal troops and had thereby incurred the enmity of the Federation; and not long afterward he was assassinated. The trial of Haywood ended in his acquittal, and the case against Moyer was dropped. Eugene V. Debs was the leader of the great railroad strike in Chicago during President Cleveland's administration, and afterward a Socialist candidate for the Presidency.

365 *The Jamestown Exposition.* This exposition was organized to commemorate the three hundredth anniversary of the planting of the first permanent Anglo-Saxon colony on this continent. It attracted much attention and was generously aided by the Federal government, but was not well managed and appeared to be too largely subservient to speculative real estate interests. It became bankrupt and was put into the hands of a receiver.

376 *The McClellan Statue.* An equestrian statue, of heroic size, of General George B. McClellan was unveiled at Washington under the auspices of the Society of the Army of the Potomac, in the presence of the widow and son of General McClellan, a number of foreign ambassadors and ministers, and a great military and civic gathering.

380 *Address Before the Friends' Select School.* Mr. Roosevelt's son Archie was a pupil in this school.

381 *The Lawton Monument.* General Lawton, one of the bravest and most efficient officers of the American army, was killed in battle in the Philippines while suppressing an insurrection which had been largely encouraged if not incited and fomented by disloyal utterances in America.

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383 *Government Supervision of Railroads.* The President's tremendous earnestness in the pursuit of his policy was strikingly shown in his use of this memorial occasion to discuss economical topics. He took somewhat more advanced ground than ever before for a Federal supervision of railroads comparable with that of banks, and an equal degree of publicity for the essential facts of their management and operation, and he particularly emphasized the design to protect honest as well as to punish dishonest corporations. The speech was notable for his condemnation of blackmailing in public and business life and of corporate intriguing in politics.

391 *Address at the Pilgrims' Memorial.* Again on a great memorial occasion in addition to historical treatment of the theme before him Mr. Roosevelt discussed the problems of the day.

398 *Address at the McKinley Mausoleum.* On this occasion the orator easily and felicitously passed from a sympathetic and discriminating eulogy upon McKinley to a discussion of the evils which provoked McKinley's martyrdom, and thence to the great social and industrial problems of the day.

403 *Address at St. Louis.* The President was now on his way to Louisiana for a bear hunt in the cane brakes. He spoke to his St. Louis audience on the three subjects which in the closing years of his administration most occupied his attention—the conservation of natural resources, including the care of inland waterways, the increase of our sea power, and the subjection of corporations to impartial control by the government.

408 *Income Tax.* An income tax was imposed during President Cleveland's second administration, but was declared unconstitutional by the supreme Court. Such a tax has not, however, been unknown in our history and an increasing number of economists contemplate the imposition

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of one as a desirable method of raising revenue. Mr. Roosevelt in this speech commended the principle of an income tax, but still more strongly urged that of a graduated tax upon inheritances, which should serve not only for the raising of revenue but also as a check upon the too great accumulation of wealth.

411 *Department of Agriculture.* The active interest which President Roosevelt showed in agriculture and rural life reached a culmination later in his administration in the appointment of an expert commission to consider the conditions of rural life and to report ways and means for its betterment.

414 *Special Message to Congress.* For several months before this date the country had been passing through a serious financial crisis attended with much business depression, and the political and other opponents of the President were quick to attribute those conditions to the effects of his campaign against law-breaking trusts and corporations. In this vigorous message Mr. Roosevelt vindicated himself and his policy against such charges, and emphasized the fact that his policy was directed toward the protection of honest business as much as toward the punishment of corrupt practices.

426 *Religious Education Association.* This was the fifth general convention of this important organization.

427 *Address to the National Educational Association.* This address was made to the delegates of the department of superintendence of the National Educational Association, and was a characteristic appeal for the building of character and citizenship as an integral part of education.

436 *Special Message to Congress.* The extract given is a small part of a characteristically vigorous message intended to spur a dilatory Congress to activity and to secure much-needed legislation before the session ended. The President urged action upon such topics as tariff reform,

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abolition of child labor, employers' liability in the government service and on railroads, injunctions in labor disputes, protection and improvement of waterways, and control of trusts. The message was not effective in securing all the legislation asked for, but it led to some valuable results, notably in the enactment of an employers' liability law.

437 *Special Message to Congress.* This message was devoted to the one subject of naval expansion and was a detailed and impressive plea for the making of provision for the construction of four new battleships. After much debate Congress made provision for only two, but had it not been for this message the number would probably have been reduced to only one.

441 *Special Message to Congress.* This was another final effort to secure legislation from a Congress which seemed inclined to do nothing. It was largely devoted to social and industrial questions and to the need of strengthening the anti-trust law. It met with the unusual fate of not being read aloud in either House of Congress—partly because of the lateness of the hour at which it was received and partly because of complications of the rules.

444 *Congress of Governors.* This extraordinary and unique gathering, called together by Mr. Roosevelt on his own initiative, produced a profound impression upon the country and did much to stimulate movements for the conservation of natural resources. It was followed by the creation of a commission to consider ways and means for the improvement of agricultural and rural life, and by a conference of the Governors of the New England States on the conservation of timber and other resources, and proposals were made to organize a permanent Congress of Governors, to meet every year.

456 *The Methodist Episcopal General Conference.* This body met at Baltimore, but a large delegation from it visited Washington.



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458 *Proclamation on the Death of Grover Cleveland.* Mr. Roosevelt had taken a prominent part in the electoral campaign of 1884 as an opponent of Mr. Cleveland, who in that year was first elected President, and of course during Mr. Cleveland's two administrations he had been in strong political opposition to him. In 1893-4-5, however, he had been a United States Civil Service Commissioner while Mr. Cleveland was President, and the two men were in sympathy on the subject of the merit system in the public service. It was an impressive thought to Mr. Roosevelt, as he penned this proclamation, that Mr. Cleveland's death left no ex-President living, and left him the only man in America who had ever filled the Presidential office.

459 *Letter on the Presidential Campaign.* Mr. Taft, the Republican candidate for the Presidency in 1908, had been an important member of Mr. Roosevelt's Cabinet and had been perhaps his closest and most trusted official associate; and while there was nothing like dictation of his nomination there is no doubt that Mr. Roosevelt preferred him to any other man to be his successor in the Presidency and to continue in the main his policies. This letter was written to emphasize that fact.

461 *Mr. Taft's Issuance of Injunctions.* The question of injunctions in labor disputes figured largely in this campaign. It was recalled that many years before, while on the bench, Mr. Taft had issued such injunctions, and an effort was made by his opponents to create the impression that he had been hostile to labor. In his own utterances Mr. Taft showed that this was not true, but that he had, as Mr. Roosevelt pointed out in this letter, established from the bench principles which had been adopted by the labor unions themselves as equitable alike to workingmen and their employers.

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